

A
NEW PRACTICAL
HEBREW GRAMMAR

WITH
HEBREW-ENGLISH AND ENGLISH-HEBREW

EXERCISES

AND
A HEBREW CHRESTOMATHY

BY
Solomon Deutsch, A. M., Ph. D.



NEW YORK,
LEYPOLDT & HOLT.
1868.

PJ

4567

D5

1868

Entered according to Act of Congress, in the year 1868 by
SOLOMON DEUTSCH, A. M., Ph. Dr.
in the Clerk's Office of the District Court of the United States,
for the District of Maryland.

P R E F A C E

Although many and valuable Hebrew Grammars have appeared in this country, which in completeness and critical ability have left little to be desired, I yet venture to offer this work to the public, with the expectation that this result of my labors will still be found useful to the Hebrew student.

It has been my aim, divesting the Grammar of all extraneous detail, to present it full and complete in every necessary particular. I have especially had in view the wants of those instructing themselves, for whom, as well as for schools, I have endeavored to make this volume a practical introduction to the language of the Old Testament.

I shall briefly recapitulate the distinctive features of this manual.

1. To facilitate the commission of the rules to memory, they have been expressed with all the conciseness consistent with perspicuity.

2. Believing that exceptions are more properly to be sought in the Lexicon and Critical Commentary, I have noted such irregularities only as, by their frequency, can claim to be held integral parts of the language.

3. The illustration of the abstract by the concrete being necessary to the clear understanding of the former, the rules have been explained and confirmed by examples, and further elucidated by exercises.

4. In elaborating these exercises, I have taken great care to select valuable sentences, containing either an interesting historical fact or a sententious moral. The internal character of the passage has been considered as well as its external grammatical form. — The Syntactical part is without exercises, the rules being illustrated by examples only. Nevertheless the student will become fully familiar with them by the constant reference made to them in the Etymological part.

5. In the acquisition of a language, the learner, in order to familiarize himself with the grammatical forms, should make frequent translations into it from his mother-tongue. To this end English-Hebrew exercises have been prepared, particularly illustrating the rules which they immediately follow, anticipating nothing, but ex-

actly keeping pace with the student's progress. I have intentionally made the construction of the English sentences conformable to the verbal arrangement of the Hebrew. Where the English construction admits of no change, I have endeavored to aid the student by help of numerals irregularly placed.

6. The approved results of continental research have been concisely embodied in this volume. Gesenius, Ewald, Fuerst (*Lexicon*), L. D. Luzzatto (*Grammatica della Lingua Ebraica*), Naegelsbach, being followed in important points; the latter's arrangement of the declensions has been preserved with slight alterations.

7. In the Paradigms, presented at the end of the Grammar, the groundforms are distinguished by asterisks.

8. Although the words in the Hebrew exercises are translated as they occur, a vocabulary is added; first, to save the student's time and labor in seeking a forgotten word, secondly, that he may refer to it, should he be in doubt as to the form of the word when uninflected.

To economize space, however, and to refresh the learner's memory with regard to the original sentence, no translations are given, but the student is directed to the number of the exercise.

9. A Chrestomathy composed of various selections in prose and poetry from the Old Testament is given with a vocabulary consisting of all the words not found in the exercises.

10. The two vocabularies contain about two thousand different Hebrew words in general use. How large a proportion this is, one can easily perceive, when one considers that the whole number of radical words in the language does not exceed 1867. It is therefore expected that the diligent student in a few months, will be enabled by mastering the Hebrew exercises and the Chrestomathy to read understandingly the less difficult portions of the Old Testament.

By this enumeration it will be readily seen, that the plan in some respects possesses the character of novelty, and it is hoped that this fruit of earnest and zealous exertion will be found acceptable and useful.

Baltimore, July 15, 1868.

PART I.

OF THE ELEMENTS.

CHAPTER I.

LETTERS, SOUNDS AND SIGNS.

§ 1. ALPHABET.

1. Twenty-two consonants compose the Hebrew Alphabet.

FORM.		NAME.	POWER.
א	Aleph	אֵלֶף (= אֵלֶף ox)	a scarcely audible breathing.
ב (בּ)	Beth	בֵּית (= בֵּית house)	bh, b
ג (גּ)	Gimel	גִּמֶל (= גִּמֶל camel)	g in go
ד (דּ)	Daleth	דֶּלֶת (= דֶּלֶת door)	d
ה	He	הֵי (the meaning doubtful)	h in he
ו	Vav	וָו (a nail, hook)	w or v
ז	Zain	זָיִן (a weapon)	z
ח	Cheth	חֵית (a fence)	ch in the German word <i>nach</i>
ט	Teth	טֵיִת (a basket)	t
	Yod	יָד (= יָד hand)	y in ye
<i>Final.</i>			
כ (כּ)	Caph	כַּף (the hollow of the bent hand)	ch or k
ל	Lamed	לָמֶד (= לָמֶד ox-goad)	l
מ ם	Mem	מַיִם (= מַיִם water)	m
נ ן	Nun	נוֹן (a fish)	n
ס	Samech	סִמֶךְ (a prop)	s in song

FORM.	NAME.	POWER.
ע Ayin	עֵין (eye)	not pronounced
<i>Final.</i>		
פּ Pe	פֶּא (= פֶּה mouth)	ph, p
צ Tsade	צִדִּי (a fish hook)	ts
ק Koph	קוֹף (the eye of a needle or k the back of the head)	
ר Resh	רֶשֶׁת (= ראש head)	r
ש Shin	שֵׁן (= שֵׁן tooth)	sh
ש Sin		s
ת (ת) Tav	תָּו (a cross mark)	th t

NOTE I. א and ה may be respectively compared with the Greek spiritus lenis and asper; ח is a deep guttural sound (the German ch); ע like א is commonly omitted in reading. The nasal (ng) pronunciation of ע is incorrect. In the Septuagint it is sometimes represented by the spiritus asper or lenis, sometimes by the Greek Gamma = g. In the Arabic the corresponding letter is a deep rolling guttural (rg), probably the true pronunciation.

NOTE II. These characters are not the original forms, the present letters not having been adopted, until long after the Babylonian captivity or, according to some, a century before Christ, hence this alphabet has been termed, the Assyrian (properly Babylonian) square letter: כָּתַב מִרְבָּע and כָּתַב אֲשׁוּרִי. The coins struck at the time of the Maccabees and the Samaritan Pentateuch present the ancient Hebrew Characters, which are similar to the Phoenician.

NOTE III. The names of the letters have probably been selected for the sake of the initial sounds. In old Hebrew, Samaritan and Phoenician writing, the forms of the letters resembled the things expressed by their names: this resemblance is still partly seen in the present alphabet: as נ a nail, ז a weapon, ט a basket, כ the hollow of the bent hand &c.

2. Hebrew is read from the right hand to the left.

EXERCISE 1.

Write the Roman characters corresponding to the following Hebrew letters:

דן, חה, צע, פדר, תך, צין, גו, זב, גר, גר, נר, פח, פה, ככה,
בכא, כבא, וו, ולד, ילך, שן, שר, סם, חם, יד, דרך, תם,
טסא, צדה, צרר, צרר, ככה, זפת, מט, קסף, גנן, ירד, קם,
רגל, בן, קדש, קרבן, כבר, מלח, עטרה, ולקחת כסף וזהב.

EXERCISE 2.

Write the Hebrew letters corresponding to the following Roman characters :

l, ch, h, k, t, th, s, sh, r, d, p, y, w, g, f, z, tz, n, g, b, ch, lehn, km, rtz, zr, ythm, chl, kl, shb, dbktm, hnshrm, bmdbr, gdl, ktñ, zvch, sw, shlwt, gy, tw, gbth, hzt, nthn.

§ 2. DIVISION OF LETTERS.

The letters are divided according to the organs with which they are pronounced into:

Gutturals	אהחע
Palatals	גיכק
Linguals	רטלנת
Dentals or Sibilants	זסצש
Labials	בומף

The letter ך partakes of both a guttural and dental character.

EXERCISE 3.

Give in the following words the names of the letters, and the classes, to which they belong :

כה אמר יהוה עשו משפט וצדקה והצילו גזול מיד עשוק
וגר יתום ואלמנה אל תנו אל תחמסו ודם נקי אל תשפכו
במקום הזה : ואהבת לרעך כמוך אני יהוה : טוב מעט בצדקה
מהון רב בלא משפט :

§ 3. VOWEL - LETTERS AND VOWEL - SIGNS.

1. The letters אהוי *Ehevi* (a word used to assist the memory) form a separate class, being called *vowel letters*, they sometimes representing not consonantal but vowel sounds.

2. Besides these vowel - letters, which generally indicate long vowels, in the 6th century nine vowel signs (תנועות or נקודות), were introduced, points and strokes placed, with two exceptions, under the letter, after which they are to be pronounced. Of these nine signs, three represent long vowels, three short and three doubtful.

Long Vowels.			Short Vowels.		
Name.	Form.	Power.	Name.	Form.	Power.
Kāmets קָמֶץ	—̄	ā in father	Patach פָּתַח	—̄	a in sharp
Tsēre צֵרֵי	—̄	ē in there	Seghōl סֶגוֹל	—̄	e in met
Chōlem חוֹלָם	—̄	ō in note	Kamets Chatuph קָמֶץ חָטוּף	—̄	ō in not or rather u in dull

Doubtful Vowels.		
NAME.	FORM.	POWER.
Chirek חִירֶק	—̄	i in machine or i in pin
Shūrek שׁוּרֶק	—̄	u in rule
Kubbutz קִבּוּץ (שֶׁל שְׁלֵשׁ נְקֻדּוֹת)	—̄	u in rule or u in full.

NOTE I. Cholem is a dot over the ך as ך or the ך is omitted and the dot placed above on the left of the consonant: as ך - gō, ך - dō. Shurek is always placed in the bosom of ך as ך. The Chirek-point is placed under the letter: as ך; if ך follows it is long, if not, doubtful: ך long i, ך either long or short i.

3. The classification of the vowels, according to the three primary vowel sounds, from which they have originated, is also of importance. These are the vowels A (in father) I (in machine) U (in rule), for E and O are properly diphthongs: E arising from a + i, O from a + u.

A. CLASS.	I. CLASS.	U. CLASS.
—̄ = ā in father	—̄ or —̄ = ī in machine	—̄ = ū in rule
—̄ = ā in sharp	—̄ = i in pin	—̄ = ū or ũ in full
—̄ = a in fate	—̄ = ē in there	—̄ or —̄ = o in note
	—̄ = e in met	—̄ = u in dull.

NOTE II. The above pronunciation is that of the exiled Portuguese and Spanish Jews and their descendants (the Sefaradic); the German Jews pronounce (ך) like ō in home and —̄ or ך like ō in home or ow in vow; the Polish pronounce (ך) like i in bind, (ך) almost like oi in spoil, ך almost as the French u, the other vowels like their German brethren. The Sefaradic is considered the pronunciation most nearly correct. The proper names in the Septuagint and Josephus and the Hebrew phrases occurring in the New Testament, are written in accordance with this mode, which is also confirmed by the present usage of the Jews of Palestine and the analogy of the Arabic.

4. These three classes respectively correspond to the vowel-letters אהו which latter may be considered as their representatives: א and ה represent the A class, or as it is usually expressed, are *homogeneous* with this class, ו is homogeneous with the I class, ו is homogeneous with the U class.

5. The long vowels of the I and U class are most frequently accompanied by their correspondent Vowel-letters. At the end of a word the long vowel of the A class is usually written with א or ה: as מֶצֶא, נֶלֶה; in the middle but rarely with א: as מִצְאִי, and *never* with ה (עֲשֶׂה-אֵל) (עֲשֶׂה-אֵל) are compound words and ה considered as quiescing at the end of the first.) Therefore the אהו are vocalized, or to use the common expression *rest* (*quiesce*) in the following cases:

י in י־, יִי, יֵי: as עֵינֶיךָ, לִי.

ו in ו־, וִי: as יוֹסֵף, בְּרוּךְ.

The consonantal power of א and ה is so feeble, that א without the vowel-sign is mute after all the long vowels and final ה without the vowel is mute after Kamets, Tsère, Chôlem and Seghōl: as

שָׂא הִיא צֵא הוּא בָּא; בָּנָה, נָקָה, אָחִיָּה, גִּלָּה.

6. ו and י when preceded by a heterogeneous vowel-sign, or followed by a vowel or Sh'va (§ 4) or when having a Dagesh (§ 7) retain their consonantal sound: as וֹן read vav, גֵּו = gēv, חַי = chāy, גֹּי = gōy. In the termination י־ the י is silent: as פָּנִי read pānāv.

NOTE 3. ו preceded by a vowel-sign or Sh'va [§ 4] or followed by a vowel must be read as v: as עוֹן read āvōn, מִצְוֹת read mitsvōth, לוֹה read lōvē.

NOTE 4. When the אהו especially ו and י accompany their homogeneous vowels, the latter are said to be written *fully* (מְלֵא); without the quiescent letters they are said to be written *defectively* (חֲסֵר); זבלי, צדקים, קלתי; fully; זבלי, צדיק, קולות; (חֲסֵר).

EXERCISE 9.

Write the following syllables and words in Hebrew characters: yē, yā, bō, kī zū, wū, tū, tō, rā, rā, bīn, pīv, gāv, bēchī, gāu, dōdī, vāv, zodū, bārā, pānīnū, tūvēchā. gōrōlēnū, yāgilū, yōshēr, mōshēl, bōsēm, shālōsh, lōvē, kōl [defectively] kōl [fully] shōmer [fully] chōshev [defectively] shī [fully] pē [defectively] nāzīd [fully].

§ 4. SH'VA.

1. At the beginning or in the middle of a word the vowelless consonant also receives a sign, two dots (:) denominated: Sh'va שְׁוָא (for שְׁוָא emptiness) or שְׁבָא (for שְׁבָא fissure, gap, i. e. bare of vowel): as קָטַלְתָּ, קָטַלְתָּ. Final ך and two vowelless consonants at the end of a word receive the Sh'va: as לֶךְ, קֶשֶׁט; hence also a letter with Dagesh-forte (§ 7): as נִתְּנָה.

2. The Sh'va under the initial consonant of a word or syllable is called שְׁוָא נְעוּמָה *vocal Sh'va*, because it indicates a slight vowel sound, like an obscure or half e; as קָטַל read K'tōl. Sh'va under the final consonant of a syllable is silent and termed therefore שְׁוָא נִחָה *silent Sh'va*.

3. Sh'va is only given to a consonant and never to the אהוּ when they represent vowels or quiesce: as הִינִיקָה, רָאשׁ, חָטָא.

NOTE I. Vocal Sh'va for the most part originating from the dropping of a vowel [§ 14, II. Rejection] retained in pronunciation as an aftersound [Nachklang] of that original vowel, which was indicated by the addition of this vowel to the Sh'va: as קָדְשִׁים from קָדַשׁ; קִדְשׁ from קָדַשׁ; קִדְשִׁים from קָדַשׁ; קִדְשִׁים from קָדַשׁ; קִדְשִׁים from קָדַשׁ; קִדְשִׁים from קָדַשׁ. See the next § and Note.

NOTE II. On the distinction of vocal and silent Sh'va see § 11.

EXERCISE 10.

סֶרֶם פִּרְעָה יָאֵר בְּלוֹב בְּנֵעַן יִרְיָחָה נִינְוָה דְּבוּרָה יְהוֹנָתָן
אֲחָאב דְּרַבְמָן נְבוּכַדְנֶאצַּר שְׁלֵמָה שְׁבָא אֲשַׁקְלוֹן זְרוּבָבֶל

דְּלִילָה בְּדִלַח שְׂרָפִים כְּרֹבִים חִלְבָּנָה קִצְיָעָה מְרֻדִי
אֶסְנֵת גְּלִית יְהוּדָה יְהוּדִי יְחֻזְקָאֵל עֲבָרִי שְׁמִשׁוֹן
עֲשִׂתָּרֶת אֲבָרָהֶם יִצְחָק שְׁמֵרוֹן נָכָה אֲבִשָׁלוֹם יֹבִסִי
יְהוּיָקִים יִשְׁבִּי.

§ 5. COMPOSITE SH'VA.

When the vowelless initial consonant of a word or syllable is one of the gutturals אהחע (§ 2) a short vowel (-), (◌◌) or (◌◌) is added to the Sh'va, to indicate a more distinct sound, as a half a, e or o. This Sh'va is called *composite Sh'va* (compounded with a vowel) or חֲטָף Chateph (rapid) from its rapid utterance.

These are: ◌◌ Chateph-Pattach עֲמָד
◌◌ Chateph-Seghol אֲמָר
◌◌ Chateph-Kamets חֲרִי

NOTE. In a few instances the compound Sh'vas are also written under other consonants: as וְיָהֳבִי.

EXERCISE 11.

חֲלוֹם חֲמֵר אֲוִיל אֲנוּשׁ אֲמַת יַעֲקֹב אֲחִישֹׁרוּשׁ אֲלִישָׁה
אֲהֵרוֹן עֲמָרָה אֲדָמָה אֲנִי עֲנִי חֲצִי אֲרָנִי מַחְנֵה הָעֵבֶיר
הַחֲרָם הָלֵם אֲשִׁישָׁה אֲסַפְסוּף גִּאוּהָ אֲהֲבָה יָפִי אֲהֵלוֹת
אֲהֲבִי בְּאֲמוּנָה תֵּאֲהָבוּ יִבְחָרוּ הָעֵלָה הַבְּחָרִי אֲחֻזֵּי פִּעְלוֹ
עֲנִי וְשִׁמְעֵי לִקְחָה וְצַעֲקִי וְסַעֲדָה רֵאִי קִדְקִדְרוּ.

§ 6. PATACH FURTIVE.

The Patach (◌◌) under the gutturals ה and ע ח [ה] with a dot called Mappik § 7] at the end of a word is not read *after* the letter as usual, but *before* it: as רוּחַ read ruach, רִיחַ read reach, גָּבוּהַ read gaboahh. This Patach does not belong to the form of the word, therefore it falls away when the word is lengthened: as רוּחִי, רוּחֵי. It is called *Patach furtive* פֶּתַח נְנוּכָה, because its position and pronunciation are, as it were, illegitimate.

EXERCISE 12.

יָרַח יָצוּעַ מְנוּחַ מִפְתָּח מִקְצוֹעַ צִפְרָדַע אֲפֵרוּחַ כַּח לֵעַ

דַּע רַע רַע נָח לֹחַ טִיחַ חוּחַ נוּעַ נֹחַ פֹּחַ אֲלוֹהַּ
יִגְבִּיהַּ הִתְמַהֲמַה מֵרַעַע פָּתַח אִפְתָּח פָּרַח שִׁיחַ שְׁחוּחַ
קְרוּעַ רוּצַח מְגִבִּיהַּ מְשַׁלִּיחַ שְׁלוּחַ.

§ 7. DAGESH AND MAPPIK.

1. The six letters בּגדכּפּתּ (בְּגִדְכֶּפֶת) as initial or medial letters after a consonant entirely vowelless, [a consonant with a *silent* Sh'va] represent the hard sound of each letter: b, g, d, k, p, t, which is indicated by a point within, called *Dagesh Lene* דָּגֶשׁ קָל [דָּגֶשׁ קָל puncture, from the Chald. verb דָּגַשׁ to pierce with a point] as: יִשְׁתָּהּ, בֵּן.

2. If a vowel sound [a vowel with or without a quiescent letter] or a vocal Sh'va precede them, their pronunciation is softened or aspirated, like bh or v, gh, dh, kh or the German ch, ph or f, th; the Dagesh is then omitted: as יְהִי כְדָבָרְךָ, דְּבָרִי בְנִי.

3. When the word ending with a vowel is separated by one of the distinctive accents (§ 9) from a following word, commencing with one of the בּגדכּפּתּ, the vowel cannot affect the pronunciation, so that the בּגדכּפּתּ retain their original hard sounds and have the Dagesh: as וְהָיָה כְּאִשֶּׁר; וְהָיָה כְּעֵץ.

The Dagesh also remains after a vowel sound, if the word יהוה precedes: as יְהוָה בְּשָׁמַיִם or when two of the letters בּגדכּפּתּ come together: as בְּנֵי דָדָן.

4. A point in any medial letter except אהחער that is immediately preceded by a vowel, indicates the doubling of this letter: as אֲמִי = אִמְמִי. This point is called Dagesh forte, (דָּגֶשׁ חֲזָק).

NOTE. Dagesh forte in the בּגדכּפּתּ at the same time doubles and hardens the letter: as רַבִּים = rabbim.

5. A point in final ה serves to determine its consonantal power and is called מַפִּיק Mappik, (i. e. causing to be pronounced): as לָהּ = lohh.

6. ה and the rest of אהוי never receive a Dagesh or Mappik, when quiescent.

NOTE. The dot in ך represents Dagesh, when the preceding consonant has a vowel, otherwise the Shurek-point: as קֹהֵל, צִוְּהָ read: tsivya, kavvam. שׁוּר, גֹּר read shūr, gūr.

NOTE V. On Dagesh forte conjunctive see § 9, I. Note.

EXERCISE 13.

Distinguish Dagesh forte from Dagesh lene.

כְּנוֹר סִפִּיר אִשָּׁה אִשָּׁה אֲשׁוּר כֹּלָה אִמָּה כֶּסֶּא כֶּכָר
פִּנָּה בִּשְׁף מֶלֶךְ דִּיג צִיד רֶכֶב רֶקַח אֶלֶם גִּבָּח עוֹר
עֵלֶג עֶקֶשׁ כֶּבִּיר אֲדִיר אֲבִיר אִיִּב צֶפֶר טָבַח כִּמּוֹן
קִנְמוֹן אֲבִטִּיחִים כֶּן שֶׁבֶת שְׂדֵי רִבִּים אֲבִדוֹן בִּלְעֵל
כֶּרֶפֶס פֶּתֶן פֶּרֶדֶס פֶּרֶתִּים אֶהָה גִּבָּה גִבִּי גִבָּה גִנָּה
אֶרְצָה אֱלֹהִים לָהּ בָּהּ.

EXERCISE 14.

Place Dagesh lene in the בִּנְדֻכְתָּ where required.

שִׁפְתָּ פִּי. כְּחֹל. כְּכֹכְבִּי. חֵית. הִשְׁרָה. עוֹף. דָּגָה. בְּנוֹת.
בְּנֵי אִשָּׁה. כְּעַל נֶפֶשׁ. בֶּר כַּפִּים. פִּי פִלְנִי. יָדוּ. יֵשֶׁב
תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ. וְיִפְתַּח פִּיו. דַּעַת טוֹב. כְּבִד פֶּה
וּכְבִּד לָשׁוֹן. שֵׁם נֶפֶשׁוֹ בְּכַפּוֹ. בִּקֵּשׁ אֶת־נֶפֶשׁ פִּלְנִי. לָשׁוֹנִם
לִחְכָם דְּבִקָּה. בִּיד כָּל־אָדָם יִחָהֶם. לֹא־חֲרָשָׁתָם כְּעִגְלָתִי
לֹא מִצָּאתָם חִידָתִי. יִבְרַכְךָ יְהוָה.

NOTE. The Sh'vas under the letters distinguished by asterisks are silent.

§ 8. SYLLABLES.

1. The number of syllables in a word is determined by the number of its vowels: as בְּרֵאשִׁית = two Syllables, הָאֲדָמָה = three S.

NOTE. Composite Sh'va is considered as a vocal Sh'va and not as a vowel. On vocal Sh'va with regard to Metheg see § 9, 7.

2. Every syllable begins with one or two consonants, but in the latter case the first consonant must have vocal Sh'va: as בִּשְׁרָם.

NOTE. The single exception is ך = ū for ך, *and* (see § 12, 7, b.): as וּבְדָבָר.

3. Syllables are either *open*, *closed*, *double closed* or *sharpened*.

a. Open syllables end with a vowel: as יְטִילוּ.

b. Closed syllables end with a consonant: as יִצְחָק.

c. Double closed syllables end with *two* consonants: as קְטִלָּת.

d. Sharpened syllables end with a consonant, with which the following syllable begins: as קִטֵּל = kit-tel.

4. The vowel of unaccented (§ 9) closed syllables is always short: as וַיָּקָם read, wāyyākōm.

The vowel of unaccented open syllables is always long: as בָּרָא read: bārā.

But both if accented may contain indifferently, long or short vowels: as עוֹלָם read: ōlām, מֶלֶךְ.

The double closed and sharpened syllables have most frequently, even when accented, short vowels: as קְטִלָּת, הִגְנוּ.

NOTE. The Pause (§ 9, 11.) forms an exception to this rule.

EXERCISE 15.

Determine the different syllables in the following words and whether they require long or short vowels:

הִנֵּה-נָא הָעִיר הַזֹּאת קָרְבָּה לָנוּם שְׁמָה וְהִיא מִצְעָר אֶמְלִטָּה
נָא שְׁמָה וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׁאֲתִי פָנֶיךָ גַּם לְדָבָר הַזֶּה לְבִלְתִּי
הַפְּכִי אֶת-הָעִיר אֲשֶׁר דִּבַּרְתָּ מֵהֵר הַמְּלִט שְׁמָה כִּי לֹא אוֹכֵל
לַעֲשׂוֹת דָּבָר עַד-בֹּאֵךְ שְׁמָה עַל-בֶּן-קָרָא שֶׁסִּדְּהָעִיר צוֹעֵר הַשֶּׁמֶשׁ
יֵצֵא עַל-הָאָרֶץ וְלוֹט בָּא צִעְרָה וַיְהוּה הַמְטִיר עַל סֶדֶם וְעַל-
עַמָּה גִפְרִית וְאֵשׁ מֵאֵת יְהוָה מִן הַשָּׁמַיִם וַיַּחַפֵּךְ אֶת-הָעִירִים
הָאֵל וְאֵת כָּל-הַכֶּכֶר וְאֵת כָּל-יֹשְׁבֵי הָעִירִים וְצִמַּח הָאֲדָמָה.

NOTE. The Sh'vas under the asterisked letters are vocal. — The sign > is used to represent the position of the accent.

§ 9. ACCENTS, METHEG, MAKKEF.

1. Two or even more words having between them a hor-

izontal stroke: as **עַל־פָּנָי, בִּיטוֹם** are read in connection and considered as one word. The horizontal stroke is called **מַקֵּף** Makkef (conjunction).

NOTE. Makkef, to connect words more closely, is wont to impress a dagesh, called **דְּחִיק** *Condenser*, on the word following after **הָ, הַ, הֵּ, הֶּ**, as: **וְהַיְיָהּ; מִה־טוֹב**. Dagesh without Makkef, after a word accented on the penult ending in **הָ, הַ, הֵּ, הֶּ** or **הָ, הַ, הֵּ, הֶּ** is called **מֶרְחוֹק** coming from afar: as **עִשָּׂה לָךְ**. The modern grammarians call it *Dagesh-forte conjunctive*.

2. Every word, except when connected with the following by Makkef, receives an accent, which marks the tone-syllable in the word: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים**.

3. Most of the words have the accent on the last syllable and are termed **מִלְרַע** (from below); words with the accent on the one before the last (penult) are termed **מִלְעֵיל** (from above.)

4. The principal tone can only rest on one of the two last syllables, therefore, if the word is lengthened at the end, the tone is thrown forward according to the length of the addition: as **דְּבָרִים, דְּבָר**.

5. Besides the principal accent there is a secondary accent, a small perpendicular stroke (ı) on the left of a vowel, denominated **מֶתֵּג** Metheg (bridle). The design of the Metheg is embodied in its name: it is intended to restrain the voice, to prevent too hasty a passage over the vowel or its connection with the following vowelless consonant: as **שָׁרְצִי** read: shā-r'tsū. Hence Sh'va following Metheg is always *vocal*.

6. Metheg regularly stands in the second *open* syllable before the tone, provided its vowel is *original* and not changed from a Sh'va, and again in the fourth, if the word have so many: as **וּמִהֶתְכוּנוֹת, הִקְרִיעַ**. A closed syllable or one

with a vowel not original, is always without a Metheg : as **וַיִּלְכְּשֵׁם** ; **וַיִּמְשָׁה** ; **וַיִּ** for **וַי** cf. § 12. 7, b.

7. With regard to Metheg vocal Sh'va is considered as a vowel and forms a syllable, therefore **שְׁמֵרוּ**.

8. The accents, **טַעֲמִים** tastes, i. e. criteria of the sense, or **נְגִינֹת** modulations, i. e. musical notes, from **נָגַן** to play on a stringed instrument, to sing] 26 in number, are a species of musical notes or signs for regulating a sort of cantillation with which the Jews, since the oldest times, were accustomed to accompany the public reading of the Law and Sections from the Prophets (Haphtaroth).

This cantillation being strictly subordinate to the sense of the proposition and to its logical connection, the accents also serve to show the mutual relation of words and to indicate the connections and pauses to be made in reading, hence their general division into : **מַפְסִיקִים** *Distinctives* and **מַחְבְּרִים** *Conjunctives*.

9. The distinctives are divided according to the longer or shorter pauses marked or governed by them into : *Emperors, Class I. Kings, Class II. Dukes, Class III. Counts, Class IV.*

CLASS I.

1) Sillūk **כְּלוּק** or **סוּף פְּסוּק** end of the verse : as **אָדָם** (:;) two perpendicular points between two verses and the sign of Metheg at the tonesyllable. 2) Athnach **אַתְנַח** : as **אָדָם**. Athnach divides the verse into two parts either sentences or clauses. In the latter case the clauses respectively consist of those words, which are more intimately related : as **בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** : In the beginning God created the heaven and the earth : the heaven and the earth, as the object, being divided by Athnach from the antecedent, containing the subject and predicate. A simple sentence never takes A. Cf. Gen. 1, 3, 6, 8.

CLASS II.

3) Seghōl **סְגוּל** : as **אָדָם** divides the *first* member of the sentence into two parts, standing between the first word

and the word with Athnach. Its position is always over the last letter. Cf. Gen. I, 7.

4) Zākēph Kātōn זָקַף קָטוֹן } as אָדָם

(5) Zākēph Gādhōl זָקַף גָּדוֹל } as אָדָם

form smaller divisions either before or after Athnach. Cf. Gen. 1, 44.

6) Tiphchā טִפְחָא as אָדָם possessing less separating power than the preceding: always placed under the last word before Silluk or Athnach or before the last but one. Cf. Gen. 1, 6.

CLASS. III.

7) R'bhīa רְבִיעַ as אָדָם a point over the middle of a letter, distinguished by this position from Chōlem over its end. R'bhīa halves the semi-clause terminating in Seghōl, Zākēph and Tiphchā: as וַיֵּגֶשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי And Judah stepped near unto him, and said, Oh my Lord ! Gen. 44, 18, וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצְבִּים עָלָיו And Joseph could not refrain himself before all them that stood by him. וַיִּתֵּן-לוֹ אֶת-אֲסֵנַת בַּת-פּוֹטִי פֶרַע כֵּהֵן אֵן And he gave him (to wife) Asenath the daughter of Potiphēra priest of On. Gen. 41, 45.

8) Zarkā זָרְקָא as אָדָם } both over the end of the last letter. The latter is hereby

9) Pashtā פִּשְׁטָא as אָדָם } distinguished from Kadma the same in form. If the word is מַלְעִיל two Pashtās are used : הַכֶּסֶר. Kadma is always placed on the tonesyllable.

10) T'bīr תְּבִיר as אָדָם } These two and Zarkā and Pashtā

11) Geresh גֶּרֶשׁ as אָדָם } divide the clause or semi-clause terminating with any of the four

preceding accents:

Zarka precedes Seghōl: וַיִּקַּח יוֹסֵף אֶת-שְׁנֵיהֶם

And Joseph took them both. Gen. 48, 13.

Pashtā precedes Zakeph: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

And he rested on the seventh day. Gen. 2, 2.

T'bîr precedes Tiphchâ : **הוא וְהָאֲנָשִׁים אֲשֶׁר־עִמּוֹ**

He and the men that were with him. Gen. 24, 54.

Geresh precedes R'bhîa : **וַיֵּשׁ אֵלָיו יְהוֹדָה**

Then Judah stepped near unto him. Gen. 44, 18.

12) Y'thibh **יְתִיב** as **אֲדָם** stands a little before the first letter and is distinguishable by this position from Mahpach, the latter standing immediately beneath the letter to which it belongs.

CLASS IV.

13) T'lisha Gh'dhōlā **תְּלִישָׁא גְדוֹלָה** as **אֲדָם** always over the first letter. The other distinctives, the separating power of which is of no perceivable consequence to the sense are :

14) Shalshleth **שְׁלִשְׁלָה** as **אֲדָם** over the tonesyllable.

15) Paser **פָּזַר** as **אֲדָם** over the tonesyllable.

16) Karnē Phārā **קִרְנֵי פָרָה** as **אֲדָם** over the last letter.

17) G'rāshayim **גְּרָשִׁים** as **אֲדָם** over the tonesyllable.

18) P'sīk **פָּסִיק**
L'garmeh } or **לְגַרְמִיָּה** as **אֲדָם** a perpendicular stroke between two words.

The Conjunctive accents are :

-19) Merkā **מֶרְכָּא** 20) Mūnāch **מוֹנַח** 21) Merka Kh'phulā

מֶרְכָּא כְּפֻלָּה 22) Mahpach **מַהֲפַךְ** 23) Dargā **דַּרְגָּא** 24)

Kadmā **קַדְמָא** 25) Yerach ben Yōmō **יֵרַח בֶּן־יוֹמֹ** 26) T'lisha

K'tannā **קִטְנָה** **תְּלִישָׁא קִטְנָה** over the end of the last letter.

10. The distinctives of Class I. denote the longest pauses, which may be compared to our period and colon ; Class II. to Colon and Semicolon ; Class III. to Semicolon and Comma ; Class IV. to Comma and half Comma.

11. The distinctives of Class I. and some of Class II. by their strong accentuation change short vowels into long and very frequently Sh'va into a vowel : as **אֶרֶץ** earth — **אֶרֶץ**
יָדְךָ thy hand — **יָדְךָ**

A word so accented is said to stand in *Pause*.

- m. Verbs in the Pret. form with the affirmatives הַ, הִי, הָ:
as שָׁמְרָנוּ, שָׁמְרָתִי, שָׁמְרָתָּ.
n. The regular verbs in Hif. and those of ע"ו and ע"ע in
Kal, Nif. and Hif. with the affirmatives הִי, הָ, הַ:
as הִגִּדְתָּהּ, סָבָה, סָבָה.
o. Verbs with the suff. הִי, הָ, הַ.
p. Paragogic הִי or הָ attached to nouns, pronouns and
adverbs: as נָכָה, אֱלֹהִים, הֵמָּה, אֶרֶץ.

NOTE I. Paragogic הִי most frequently has the tone: as הִמְנִיחִי,
הַמִּשְׁפִּילִי

- q. Verbs with the Vav conv. of the future, provided the
penult is an *open* syllable; (cf. the following under r)
as יִאֲמָר but וַיִּקְרָא, וַיִּאֲמָר and not וַיִּקְרָא.
r. When the tonesyllables of two words immediately follow:
as: in רָדַף צֶדֶק, עֲשֵׂה לֹו, the tone of the former recedes:
as: in רָדַף צֶדֶק (נִסְוֹן אֲחֹרֶת). Such a receding ac-
cent being considered as a Mathg and having its posi-
tion, cannot recede to a *closed* syllable (cf. 6. of this §).
In this and a few other cases it drops entirely, its word being
connected by Makkef with the following: as וַיִּקְרָא לָהּ
for תִּקַּח לָהּ, וַיִּקְרָא לָהּ for תִּקַּח לָהּ.

NOTE II. Both the vowel-signs and accents were added to the
Biblical Text between the 6th and 11th Centuries by eminent Jew-
ish scholars. Critical and linguistic notes were also added; the most im-
portant of which are called קְרִי and כְּתִיב. כְּתִיב signifying *written*,
that is the M. S. reading and קְרִי: *read* i. e. the expression con-
sidered by the Jewish critics to be preferable.

This body of notes is called *the Masora* (מִסּוּרָה i. e. Tradition)
and the compilers themselves *the Masorites*. (בְּעֵלֵי מִסּוּרָה).

EXERCISE 16.

Place Mathg where required! Mathg cannot precede
silent Sh'va or Dagesh.

וּדְבַרְתָּ. הַעֲבֹרִים. וְעוֹדֶךָ מַחֲזִיק. בַּחֲמִירִים בְּגִמְלִים בְּבִקְרָה.
 יִשְׂרָאֵל. יַעֲשֶׂה. מַחֲרֵת. וּמִמְקָנָה. אֶהְרֹן. הָאָדָם. הַבְּהֵמָה.
 וַיִּזְרֹק. יָכֹלוּ. הַחֲרָטָמִים לַעֲמֹד. וְאָמַרְתָּ. מִגִּפְתִּי. וּבַעֲבֹרְךָ
 בַּעֲבוּר. אוֹתָהּ. הַעֲמַדְתִּיהָ. הִרְאֵתָהּ. הִנְנִי. יֶאֱסֹף. מַעֲבָרִי.
 וְאֲנִי. תִּירָאוֹן. וְהַחֲשָׂה. אֶתִּי. וַיִּדְעָתָם. לַעֲנֹת מִפְּנֵי.
 הַנִּשְׁאָרֶת. וּמִלְאוֹ. וְאִבּוֹת:

NOTE. The Sh'vas under the letters marked with an asterisk are silent.

EXERCISE 17.

Give the names of the accents and the classes to which they belong:

וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוְהוּ וַיֹּאמֶר לוֹ לֹא-תִקַּח
 אִשָּׁה מִבְּנוֹת כְּנָעַן: כּוּם לֶךְ פָּדְנָה אֲדָם בֵּיתָה בְּתוּאֵל אָבִי
 אִמָּךְ וּמַחֲלֶלְךָ מִשֵּׁם אִשָּׁה מִבְּנוֹת לְבֵן אֶחָי אִמָּךְ: וְאֵל שְׂדֵי
 יִבְרָךְ אֶתְּךָ וַיַּפְרֶה וַיִּרְבֶּךָ וְהָיִיתָ לְקַחֵל עַמִּים: וַיַּחֲדֹלְךָ אֶת-
 בְּרִגְתָּ אֲבִרְהָם לֶךְ וּלְזֹרְעֶךָ אֶתְּךָ לְרִשְׁתָּהּ אֶת-אֶרֶץ מִגְרֶיךָ
 אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם: וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב וַיֵּלֶךְ פָּדְנָה
 אֲדָם אֶל-לָבֵן בֶּן-בְּתוּאֵל הָאֲרָמִי אֶחָי רִבְקָה אִם יַעֲקֹב וַעֲשׂוּ:

EXERCISE 18.

Point out the tone-syllable in the following words:

יַעֲקֹב. מִבְּאֵר. בְּמִקּוֹם. הַשֶּׁמֶשׁ. יָרִידִים. שָׁכַב. הִזָּאת. הִזָּה.
 שָׁעַר. בְּבִקְרָה. הָאֵבֶן. וַיִּצֶק. הוֹלֵךְ. וּבִגְדֵי. הַעֲדָרִים. הִידְעָתָם.
 הָאֵסֹף. הַמִּקְנֶה. וַיַּגֵּד. בְּשִׁמוּעַ. חֹדֶשׁ יָמִים. בְּנוֹת. אֲבִיכֵן.
 וַיִּרְדֶּךָ. נִבְרִיּוֹת. הַצִּיל. מִכְרָתָם. בְּהַתּוֹדֵעַ. שְׁאֵרִית. וּמִהֲרָתָם.
 אֲדָמָת. אֲפָרִים. מִנְּשָׂה. רְאוּבֵן. שְׁמֵעוֹן. פָּדֹן. בְּדֶרֶךְ. אֵלֶּה. וַיִּשָּׁק.

§ 10. DISTINCTION OF KAMETS AND KAMETS-CHATUPH.

1. The sign (◌̣) serves at once to represent the long ā and the short ǝ.

2. *It is ā :*

1) in an open syllable: as שְׁמֶרֶת, read shāmārtā: hence

2) when Metheg stands on the left of it: as שְׁמֶרֶה, read shām'rā.

3) the (ר) in final בְּרֵךְ as בְּרֵךְ, read bechā.

4) in an accented syllable: as אֶחָד, read ēchād.

3. *It is ō :*

a. in an unaccented closed syllable: as עֹמְדִי, חֹכְמָה, read chōchmā, omdī: hence

b. in a closed syllable before Makkef: as כָּל-הָאָרֶץ, read kōl: and

c. in the final closed syllable of a word beginning with Vav conv. (§ 33): as וַיָּקֻם, read vay-ya-kom:

d. before Chateph-Kamets: as יַעֲמֹד, read yōmad.

EXERCISE 19.

וַיָּמַת. בְּטָנִים. קָם. שָׁכְבָה. שָׁם. דָּרְבָן. זָכְרָה. רָנִי. קָרְבָן.
 כְּתָנוֹת. אֲזַנִּים. קָדְקֹד. מְרֹדְדִי. חֶק-עוֹלָם. גְּבוּרָה. גְּעֵרָה.
 אֶהְיֶה-חֵם. צִהְרִים. יַעֲמֹד. זָכְרָה. יִחַנְנוּ. חוֹקָה. חוֹקָה. מִמַּחֲרַת.
 עֲרֹמָה. בַּחֲרִי-אֵף. הַנֶּמֶל. דִּלְקָת. אֶהְיֶה. אֶכְלָה. רֵב.
 וַיֵּרָץ. עֵינָיו. לֶךְ. נָא. מִנַּחֲתִי. הָעָם. חֲרָפָה. בְּתִינִפֶּשׁ, יִשְׁדָּם.
 נִכְרִי. גְּפֹרִית. מִתְנִים. הַעֲבֹרָם. וַיָּהֶם. רָנִים. אֶכְנֹת. אֶהְיֶה.
 עֲשָׂקָה. כָּל-בֶּשֶׂר. בְּרִי-יָחִיד:

§ 11. DISTINCTION OF VOCAL AND SILENT SH'VA.

The Sh'va is vocal:

1) at the beginning of a word: as קָטַל = k'tol.

2) in the middle of a word after another Sh'va: as תִּקְטֹלִי = tik - t'li.

3) after every *unaccented* long vowel: as קָטַלְוּ = kā-t'lū, but שְׁמֶרֶתִי, read shā-mār-tī, the vowel before the Sh'va being *accented*.

4) after a Metheg: as יֶרְאוּ = yē-r'ū, but יִרְאוּ = yir-ū.

5) under a letter having Dagesh: as קָטַלְ = kāt-t'li.

- (6) under the first of two similar letters: as הללו = hā-l'lū.
 (7) in most cases under a letter, which is followed by any one of the בּגדכּפת without Dagesh: as שְׁכַּבִּי = shi-ch'bhī.

EXERCISE 20.

וַאֲשֶׁתָּה. שְׂבוּתָהּ. מִבְּנֵי. יְהוּנָה. וְלִכְלֹ. וְנִחְכֵּר. מִצִּוְהָ. לִפְנֵי.
 קִלְךָ. יְבָרְכֶךָ. בְּהִתְקָה. יָדְעוּ. סָפְרוּ. יָדְכֶם. הִלְלוּהָ. יְכַבְּדֻנִּי.
 הַסָּפְרִים. הַנִּנִּי. תִּשְׁמַר. יִשְׁבְּחוּנָהּ. וְדָבְרוּ. אֲכֻלָּהּ. וּבְנֵי.
 לְהַכְעִיכוּ. לְרִשְׁתָּהּ. וְנִשְׁאַרְתֶּם. כִּסְפָּר. יִשְׁמְעוּן. יֹאכְלוּן.
 וּבְקִשְׁתֶּם. וּמִצִּיּוֹן. הַדְּבָרִים. יִשְׁכַּח. נִשְׁבַּע. וְלִמְקֻצָּה.
 בְּמוֹפְתִים. וּבְמִלְחָמָה. וּבְזִרְעוֹ. הָרֵאֶת. מִלְכָּדוֹ. הַשְׁמִיעָה.
 לִי־סֶרֶךְ. הָרֵאֶה. הַגְּדוּלָּה. בְּטַחָהּ.

CHAPTER II.*

PECULIARITIES AND CHANGES OF LETTERS & VOWELS.

§ 12. CHANGES OF CONSONANTS.

1. The formation and inflection of Hebrew words are effected by changes, partly vocal, partly consonantal.

2. Changes are also made for the sake of euphony, to prevent the concurrence of vowels or consonants of difficult pronunciation.

3. The different changes of which consonants are susceptible are: *Assimilation*, *Transposition*, *Rejection*, *Commutation*.

4. *Assimilation*. Vowelless ך in the middle of a word, when the syllable is unaccented, is assimilated (made similar) to the following letter, ך being dropped and the following letter taking Dagesh. The Dagesh doubles it, thus indicating the assimilation: as יִנְיֹשׁ = יִנְיֹשׁ for יִנְיֹשׁ. In an accented syllable, assimilation does not take place: יִשְׁכְּנֶה, with the exception of the verb נָתַן to give: נָתַתָּה for נָתַתָּה.

* This chapter being placed here for reference, will be passed over for the present, as many of the rules can only be understood by the more advanced student.

If the following letter be one of the אהחע, either נ is not assimilated: as ינהל, תנאף, or the dropping of נ is indicated by the lengthening of the preceding vowel: as יחת for ינחת.

The assimilation of other consonants occurs only in the following cases:

ל in the verb לקח to take: as יקח for ילקח.

ת in the syllable הַת of Hithpael before ט, ד and in a few instances before sibilants: as הַתְּדַמָּה for הַתְּדַמָּה, הַתְּשׁוּמָה for הַתְּשׁוּמָה, הַתְּזַכּוּ for הַתְּזַכּוּ, הַתְּשׁוּמָה for הַתְּשׁוּמָה.

ר in the relative אֲשֶׁר for אֲשֶׁר.

ד at the end of a few words before ת, as לַת for לַתְּ, אַחַת for אַחַתְּ.

י in a few verbs יִצֵּק before צ: as יִצֵּק for יִצֵּק.

5. *Transposition.* In grammar, transposition occurs only in the case of ת in the syllable הַת of Hithpael before sibilants, it being easier to pronounce *st* than *ts*, thus: הַשְׁתַּמֵּר for הַשְׁתַּמֵּר. Before צ it is even changed into ט: as נִצְטַדֵּק for נִצְטַדֵּק.

6. *Rejection.* Rejection may take place at the beginning, in the middle or at the end of a word.

The following are regularly rejected:

A. *At the beginning.*

Vowelless י, נ (or ל in the verb לקח) in the Infinitive and Imperative of the verbs פ"נ and פ"פ: as לַדְּת, לַדְּת from יַלְדְּת, נַתַּן from יַנְתַּן, קַח from יַקַּח, קַח from יַקַּח.

א as a silent consonant after a vocalized י: as גוֹיִם for גוֹיִם from גוֹי.

א is dropped in נַחֲנוּ for אַנְחֲנוּ, in אֲשֶׁר from אֲשֶׁר.

B. *In the middle.*

1. The first of two similar consonants, when vowelless, is not written, but represented by Dagesh forte: as בְּרַתְּ for בְּרַתְּ, נַתַּנוּ for נַתַּנוּ, בְּרַתְּ for בְּרַתְּ.

2. In the verbs ע"ע the first of the two similar letters is

dropped, even when possessing a vowel, if a vowelless letter precedes: as סב for סבב, סבו for סבבו.

3. The weak letters אהוי (especially ה) are dropped or quiesce, though having vowels, after a letter with Sh'va: as בַּשָּׁמַיִם for בְּהַשָּׁמַיִם, קוֹם for קוּם, גָּלִי for גְּלִי, שִׁלְחָךְ for שִׁלְחֶךָ, כִּיתָרוֹן for כִּיתְרוֹן.

א often quiesces in the long vowel, resulting from the contraction of its own vowel or half vowel (Composite Sh'va) with the preceding vowel: as מִצַּאת for מִצְאָת, לֵאמֹר for לֵאמֹר, לֵאלֹהִים for לֵאלֹהִים, אֶהָב for אֶהָב.

C. *At the End.*

At the end of a word ך and ם are rejected in a few cases. The ך of the verbal ending ון and ין.— This original ך has been very rarely retained: as תַּעֲשֶׂיךָ, יִרְעֶנְךָ. ם is regularly dropped in the st. const. Plural:

as בָּתִּים f. בָּתִּי, הָרִים f. הָרִי.

7. *Commuation.* Commutation comprises a) interchanges of consonants with other consonants; b) Interchanges of consonants with vowels.

a. ה interchanges with ט, see above § 12, 5.

Initial ך interchanges with ך, especially in verbs פ״: as וְקַטַּל for וְקָטַל, וְדַע for וְדָע, וְלַד for וְלָד.

Medial ך interchanges with ך on account of homogeneous vowels preceding it: as חַיִּב for חָיִב, קַיִם for קָיִם.

Final ך and ך interchange with ה: as גָּלִי for גְּלִי, שִׁלְחָךְ for שִׁלְחֶךָ. When the word is lengthened, the original consonant reappears: as שְׁלֹחֶיךָ, גְּלִיתֶךָ.

b. 1) The conjunction ך “and”, preceding a vowelless letter or one of the labials (במך), is converted into its homogeneous vowel ך: as וְדַבֵּר for וְדָבַר, וְמִשֶּׁה for וְמִשָּׁה, וְבִדְבֵר for וְבִדְבָר.

In the same manner ך following a vowelless letter is softened to ך: as בִּיהוּדָה for בִּיהוּדָה.

2) In the middle of a word ך and ך are often contracted into a diphthong or a long vowel: as יוֹלִיד for יוֹלִיד (a + u), יוֹטִיב for יוֹטִיב (a + i), הוֹלִיר for הוֹלִיר (o + u).

contracted into ū). הַ after Chirek becomes וַ, the ו resting in its homogeneous O vowel: as נוֹשֵׁב for נוֹשֵׁב, הוֹשֵׁב for הוֹשֵׁב.

3. הַ and וַ final after a vowelless letter are softened to ו and ׁ: as תהוּ for תהוּ; פרי for פרי; ויהי for ויהי.

§ 13. PECULIARITIES OF THE GUTTURALS.

1. The gutturals instead of the usual (simple) Sh'va, receive the composite Sh'va, (see § 5).

2. They do not admit of Dagesh forte, i. e. they cannot be doubled, (see § 7. 4). The half-guttural ר partakes of this peculiarity. The omission of Dagesh causes the lengthening of the preceding short vowel: as האָרם for האָרם, ברך for ברך.

ה and ח, being harder gutturals, in most cases retain the preceding short vowel: as ההוא, החיים.

3. The gutturals ה, ע, and ח (with Mappik) when final, require the ā sound before them. Therefore they change mutable vowels (§ 14, 1 c) into Patach: as יִשְׁלַח for יִשְׁלַח; if the vowel be immutable, a helping Patach, called Patach furtive (§ 6), is written under them and pronounced before them.

NOTE. On the gutturals see further Chapter: VII. § § 40, 41, 42.

§ 14. VOWEL CHANGES.

I. The vowels are *immutable or mutable*.

Immutable:

- a. Vowels regularly written with their homogeneous vowel-letters: as אֶ, יִ, וּ, וּ, וּ.
- b. The long vowels defectively written, (§ 3. Note 4.) as קָל = קוֹל, רָם = רָם.
- c. Vowels after which a Dagesh forte has been omitted on account of a guttural: as חֵרֶשׁ for חֵרֶשׁ, אָחִים for אָחִים.
- d. The short vowel in an *unaccented* closed syllable: as מַלְכוּת, שְׁכָה.

Mutable:

- e. All the long vowels, without vowel-letters and not in-

cluded in the cases specified under b) and c), both in open and closed syllables: as יִקְטֹלוּ from יִקְטֹל, דִּבְרֵי from דִּבֵּר.

f. All the short vowels in open and in accented closed syllables: as קָטַל from קָטֹל.

II. The changes which the mutable vowels can undergo, are: *Lengthening, Shortening, Rejection and Rising of new vowels.*

Lengthening: The short vowels are made long:

(—) becomes (—̄)

(—) becomes (—̄).

(—̄ or —) become (—̄) or (—̄).

1. When a closed syllable is made an open one: as קָטַל for קָטֹל, סָפַר for סָפֹר, הִקָּם for הִקָּם, properly הִקָּם.

2. Hence when a required doubling of the following letter does not take place: as הָאֹר for הָאֹר, יָחַר for יָחַר;

3. When one of the vowel-letters quiesces in the vowel: as נִמְצָא for נִמְצָא.

4. When the final word of a sentence or clause has the pause accent: as קָטַלְתָּ for קָטַלְתָּ, אֶרֶץ for אֶרֶץ.

Shortening: The long vowels are shortened:

(—̄) becomes (—).

(—̄) becomes (—̄) or with the strong shortening (—̄).

(—̄) becomes (—̄) or stronger (—̄).

This takes place:

a. When an open syllable becomes a closed one: קָדְשִׁי for קָדֹשׁ;

b. When a syllable with Dagesh or a sharpened syllable arises; in this case the strong shortening is used: as חָקִים from חָק, אֶמֶי from אֶם;

c. When a closed syllable loses the tone: as בֶּן-אָדָם from בֶּן, יִדְיָהוּהָ from יָד, כָּל-אִישׁ from כָּל.

Rejection: The vowel falls away entirely. It occurs, when the word is lengthened at the end, so that the accent must be thrown forward. This is particularly the case:

1. With pretonic Kamets and Tsere, (the latter generally when followed by Kamets: as לָכֶּבֶת). Kamets and Tsere in an open syllable preceding the tonesyllable, are called *pretonic*: i. e. they are pronounced only before the tone and are dropped upon its being moved forward: as קָטַלְתָּ but קָטַלְתָּם, דָּבַרְתָּ but דָּבַרְתֶּם, שָׁנָה but שָׁנָתִי.

2. With Tsere in a monosyllable: as נֶשֶׁם, or in the last syllable of a polysyllable, when all the preceding vowels are immutable: as עוֹרֵר, thus שְׂמִי, עוֹרִים, שֹׁמֵר, שְׂמֵרִים.

3. With (-), (·), (—) in the last syllable of verbs, when the word is lengthened by an addition commencing with a vowel: as קָטַלְהָ from קָטַל, יִקְטְלוּ from יִקְטַל.

The following rule regarding the rejection of vowels deserves attention:

When the accent is thrown forward, *in nouns*, the vowel of the *penult* drops, *in verbs*, of the *ultima*. Compare: דְּבַרִּי my word, from דָּבַר word, קָטַלְהָ she has killed, from קָטַל he has killed.

Rising of new vowels: Instead of Sh'va a new short vowel arises:

I. No word can commence with two vowelless consonants or with two Sh'vas, therefore the first Sh'va is changed into Chirek:

A. When one of the prefixes בְּכֹל (§ 18. II, b,) or of the preformatives אֵיתָן (§ 31, 1.) which regularly take Sh'va, is connected with a word beginning with Sh'va: as לְמִשַּׁל for אֶקְטַל, יִקְטַל for אֶקְטַל, אֶקְטַל for אֶקְטַל.

NOTE. Respecting ׀ before a letter with Sh'va see § 12, 7, b.

B. אֶקְטַל for אֶקְטַל can serve as a memorial word for the following rules:

a. When the first of two vowelless letters has comp. Sh'va, the helping vowel is that of the comp. Sh'va: as אָנִישִׁי for אֲנִישִׁי from אֲנָשִׁים, חָרָשִׁי for חֲרָשִׁי from חֲרָשִׁים.

b. When the second of two vowelless letters has comp. Sh'va, the helping vowel under the first is again the vowel of comp. Sh'va: as כְּאֲשֶׁר for כֵּאֲשֶׁר, יַחֲרַת for יַחֲרֹת. § 40, 6.

II. *With a pause accent.* When Sh'va is heightened in pronunciation by the tone, either Seghol arises from it, or the correspondent long vowel of Comp. Sh'va, or the original vowel which has been dropped by the lengthening of the word: as לָחִי from לְחִי; חָלִי from חֲלִי; מִלֵּאָה f. מִלְּאָה from מֵלֵא; יִשְׁמְרוּ f. יִשְׁמְרוּ from יִשְׁמֹר.

NOTE. In all the cases given under II. the word is מְלֵעִיל.

III. When one of two similar letters or of the weak letters אהוּ drops, (§ 12, 6 B. 3.) its vowel recedes and takes the place of the preceding Sh'va: as לְבֵית for לֵבֵית, יִקְטֹל for יִקְטֹל, גָּלִי for גְּלִי, מִלְּפָנֵינוּ for מִלְּפָנֵינוּ, סָבַב for סָבַב, יִסְבֵּב for יִסְבֵּב.

IV. The meeting of two vowelless final consonants is generally avoided: most commonly by the insertion of *Seghol* between the concurring consonants, *Patach*, if one of them is a guttural, *Chirek*, if one of them is a י, *Shurek*, if the last one is ו: as בָּנָה for בָּנָה, זָרַע for זָרַע, וַיִּגַּל for וַיִּגַּל, בֵּית for בֵּית, בָּהוּ for בָּהוּ.

CHAPTER III.

§ 15. SERVILE LETTERS.

1. Letters added to words for the purposes of formation or inflection (*serving*) are called *Serviles*, while those three letters which constitute most frequently the root or the radical idea of the word are termed *Radicals*.

2. All the 22 letters of the alphabet can be used as radicals; the 11 following only as serviles:

(אֵיתָן מִשָּׁה וְכָלֵב) ת, ש, נ, מ, ל, כ, י, ו, ה, ב, א.

They are called *prefixes* (preformatives) when placed at the beginning of a word, *suffixes* (afformatives) when added at the end.

NOTE. When the letters added are used to convey the accidents of tense, gender, number, person (in the nominative case) and to form derivatives, they are respectively called according to position *preformatives* and *afformatives*.

§ 16. THE PREFIXES מִשֶּׁה.

1. מ as a prefix has Chirek and in the following letter Dagesh. It is the abbreviation of מִן *from, away from, out of, by*, of which the נ is assimilated, as מִתַּחַת *from below*, instead of מִן תַּחַת. Before gutturals the (־) is lengthened to (ֹ) (§ 14, II. 2): as מֵעַל *from above*, instead of: מִן עַל.

Before ח the lengthening is sometimes omitted: as מְחוּץ *from without* (§ 13, 2.). מ before ם becomes מִי as מִירוּשָׁלַם *from Jerusalem*, for מִירוּשָׁלַם (§ 12, 7, b.)

2. שֶׁ as a prefix, see § 23, 2.

3. ה as a prefix, an interrogative particle, see § 24, 5.

4. ה as a prefix, the article, see § 17.

EXERCISE 21.

מִדֶּרֶךְ¹ מֵאוֹיֵב² מֵאִשׁ³ מִגִּבּוֹר⁴ מִבֵּית⁵ מִבּוֹר⁶ מֵאֶח⁷
מֵאֲהָבָה⁸ מֵאֵל⁹ מִבְּרִית¹⁰ מִגִּבֹּר¹¹ מִדּוֹר¹² מֵהִיכָל¹³ מִהֶמָּה¹⁴
מִתְּבוֹרֶן¹⁵ מִחֹדֶשׁ¹⁶ מִחוּט¹⁷ מִחוּל¹⁸ מִחֻלָּב¹⁹ מִחֲמֹר²⁰
מִמָּל²¹ מִיָּד²² מִיהוּדָא²³ מִיּוֹם²⁴ מִיִּרְחוֹ²⁵ מֵעוֹלָם²⁶
מֵעֶלְמָה²⁷ מֵרֹאשׁ²⁸ מִרִּבְעֵל²⁹.

way¹ enemy² fire³ hero⁴ house, within⁵ pit⁶ brother⁷ love⁸ God⁹
covenant¹⁰ man¹¹ generation, age¹² palace¹³ they¹⁴ n. p. of a city¹⁵
month¹⁶ thread¹⁷ sand¹⁸ milk¹⁹ clay²⁰ dew²¹ hand²² n. p. m.²³ day²⁴
n. p. of a city²⁵ a time unlimited, eternity²⁶ a maiden²⁷ head, beginning²⁸
n. p. m.²⁹

EXERCISE 22.*

From a father¹, from Abraham², from destruction³, from a cistern⁴, from a land⁵, from blood⁶, out of a house⁷,

* The learner is advised to form for himself an English-Hebrew vocabulary, by which his memory may be assisted and a tedious search through the exercises avoided.

from a mountain⁸, from Edom⁹, from Haman¹⁰, from life¹¹, from to-morrow¹², from a river¹³, from Jeberechjah¹⁴, from Jedidja¹⁵, from a Jew¹⁶, from a panther¹⁷, from Nimrod¹⁸, from the Most High¹⁹, from a plant²⁰, from Eden²¹, from dust²².

אֶבֶן אֶבְרָהָם אֶבְרֹן פֶּאֶר אֶרֶץ רֶם בֵּית הַר אֶדֶם הָמָן חַיִּים
מָחָר יָאוֹר יִבְרֵכְיָה יְדִידְיָה יְהוּדִי נָמֵר נְמִרֹד עֲלִיִּן עֶמֶח
עֵרָן עֶפְרַיִם

§ 17.. THE ARTICLE.

1. The definite article is represented by the prefix ה with Patach and Dagesh in the following letter: as שָׁמַיִם heaven, הַשָּׁמַיִם the heaven. Before the gutturals, especially אֶרֶץ the Patach is changed into Kamets (§ 13, 2.): as הָאֲדֹנָי the master, הַרְגֵּל the foot, הָעֶבֶד the servant. Before the *unaccented* ה, ח, ע into Seghol; as הָעֲבִים the clouds, הַהָרִים the mountains, הַחֲכָם the wise man, but הָעָב the cloud, הָהָר the mountain. cf. 5.

Before ה and ח the Patach is commonly retained: as הַחַיִּים the life, הַהֶבֶל the vanity. § 13, 2.

2. A noun without the ה is to be translated with the indefinite article, except the noun in the st. const. (§ 19, 5): as בֵּית a house.

3. When the noun is preceded by the prefixes כֹּל, the article is only represented by its appropriate vowel under the prefix and the Dagesh in the following letter (§ 12, 6. B. 3.): as בְּדָבָר in the word = בְּהַדְבָּר, לְאֶרֶץ to the land = לְהָאָרֶץ.

4. The Dagesh after the article is often omitted in letters with Sh'va: as הַצְּפֹרְדָּעִים the frogs, especially in nouns with initial י: as הַיָּאוֹר the river, and in participles of Piel and Pual (§ 25, 7.): as הַמְדַּבֵּר the speaking man.

5. Some words lengthen the accented vowel, when the article is prefixed, e. g. הָאֶרֶץ from אֶרֶץ, הָעָם from עָם, הָהָר from הָר, הַקָּאָת from קָאָת.

EXERCISE 23.

Prefix the article to the following words.

שָׁמַיִם¹ אֶרֶץ² חֶשֶׁךְ³ אוֹר⁴ מַיִם⁵ עֵרֶב⁶ מָקוֹם⁷ יְבֵשָׁה⁸
 עֵשֶׂב⁹ חֶכֶם¹⁰ בָּקָר¹¹ זֶרַע¹² חַיָּה¹³ חֶבֶל¹⁴ חֲצִיר¹⁵ חֹדֶשׁ¹⁶
 חֹדֶשׁ¹⁷ עֶשֶׂר¹⁸ חֶלֶב¹⁹ עֵיף²⁰ חֲלִיל²¹ כּוֹכָב²² אֲדָמָה²³
 רֶגֶל²⁴ חַיִּים²⁵ רוּחַ²⁶ הָדָר²⁷ חֲנוּת²⁸ עֵץ²⁹ הוֹר³⁰
 חִידָה³¹ חֲרוּהָ³² חֲזוֹת³³ חֲזוֹן³⁴.

heaven¹ earth, land² darkness³ light⁴ water⁵ evening⁶ place⁷ dry
 land⁸ herb⁹ wise¹⁰ morning¹¹ seed¹² animal¹³ cord, rope¹⁴ grass¹⁵ new¹⁶
 rich man¹⁷ fat¹⁸ weary¹⁹ pipe²⁰ star²¹ ground, soil²² foot²³ life²⁴ spirit²⁵
 ornament²⁶ thought²⁷ cloud²⁸ majesty²⁹ riddle³⁰ joy³¹ vision³² intuition,
 vision³³.

§ 18. THE PREFIXES וכלב.

I. ׀ called the *conjunctive Vav* denotes: *and*, as לֶחֶם
 bread וְלֶחֶם *and* bread. It is changed as follows:

- Into ׀ before a consonant with simple Sh'va: וְלֹכַל and
 to all, § 14, Rising I; or before the labials ב, מ, פ, to
 avoid the recurrence of two sounds of the same organic
 class: as וּבֵין and between, וּמִן and from, וּפֶר and a bul-
 lock (§ 12, 7, b.).
- Into ׀ before י becoming quiescent: as וְיָהִי and it may
 be (§ 12, 7, b.).
- Into ׀ before comp. Sh'va, taking the correspon-
 ding short vowel: as וְאָנִי and I, וְאָכַל and eat, וְחָלִי
 and sickness (§ 14; Rising I, B. b.)
- Into ׀ before אֱלֹהִים: as וְאֱלֹהִים and God (§ 12, 6. B. 3.).

NOTE. Before יְהוָה into ׀: as וְיְהוָה. This most sacred name
 of God was believed to be incommunicable and the word אֲדֹנָי
my Lord substituted for it, according to which latter word the
 vowels of ׀ and the prefixes בכלם were adapted, as בְּיְהוָה,
 מֵאֲדֹנָי, לְאֲדֹנָי, בְּאֲדֹנָי corresponding to לְיְהוָה,
 לְיְהוָה, לְיְהוָה. When however, יְהוָה is already preceded by אֲדֹנָי, to avoid repetition,
 it was written with the vowels of אֱלֹהִים, so that אֲדֹנָי יְהוָה
 is to be read אֲדֹנָי אֱלֹהִים.

- Into ׀ immediately before the tone-syllable, especially

when the latter has a distinctive accent and short words are connected in pairs: as **תָּהוּ וָבָהוּ** desolate and void, **קָר וְחֹם** cold and heat, **קִיץ וְחֹרֶף** summer and winter.

NOTE. **וָבָהוּ** shows that ו before **בָּמָה** (a) in case of (e) has — and is not וּ.

II. a. **כּ, ל, ב** preposition of place and time: *in, on, among*: as **בְּרֵאשִׁית** in the beginning, **בְּהָר** on a mountain, **בִּישְׂרָאֵל** amongst Israel, or it has the force of the prepositions: *with, by, through*: as **בְּאֶבֶן** with a stone, **בְּדָבָר** with or by a word.

כּ adv. and prep., generally expressing comparison and proportion answers to the words: *as, like, so, about, nearly, almost*: as **כְּאֶרֶץ** as a land, **כְּאֵיפָה** about an ephah, **כְּעֶשֶׂר שָׁנִים** about ten years. As prep.: *according to, after, when*, (comparing the time of two actions) **כְּדִמּוּתֵנוּ** after our likeness, **כְּהִרְמִי קוֹלִי** when I lifted up my voice, **כִּי־הַמֶּלֶךְ** according to the bounty of the king. I. Kings 10, 13.

ל prep., denoting motion or direction toward any object, *to, unto, towards, for*, hence it is the sign of the dative (§ 19, 2.): **לְאֶרֶץ** to a land, **לְמֶלֶךְ** to or for a king.

b. **כּ, ל, ב** always with Sh'va except in the following cases:

1. *With Chirek* = **כּ, ל, ב**, before a word which has Sh'va under the first letter: as **בְּדָבָר** by the word of, **לְדָבָר**. (14. Rising I. a.)

Before י the י becomes quiescent (§ 12. 7. b.): as **בְּיָמֵי** in the days of, **לְיָהוּדָה** to I. **כִּי־י** as the hands of.

2. *With* (־), (־־), (־ֿ) before composite Sh'va: as **בְּאֵמֶת** in truth; **לְעֹמֵד** to stand, **כְּחֹלִי** as a sickness; or when displacing the article ה (§ 19, 3.): as **בְּיָוֶם** = **בְּהַיּוֹם** in the day, **לְחָכְם** = **לְהַחֲכִים** to the wise, **בְּעֵץ** = **בְּהָעֵץ** on the tree, but **בְּיָוֶם** in a day, **בְּעֵץ** on a tree.

3. With Kamets = ā, often before the tonesyllable, especially before monosyllabic particles: **בָּהֶם** in them, **כֹּה**

as this, לְנֶפֶשׁ to a soul, person. לְ before several forms of the pronouns and the infinitives of verbs: as לָזֶה to this, לָאלֵה to these, לָלֶכֶת to go. Before nouns with a distinctive accent, especially when short words are connected in pairs: as: בֵּין נָגַע לְנָגַע between water and water, בֵּין מַיִם לְמַיִם between stroke and stroke.

EXERCISE 24.

Exactly translate the following words.

בְּמַיִם, בְּמַיִם, בְּלֵילָה, בְּלֵילָה, לְצֶלֶם, לְצֶלֶם, לְעֵשֶׁב, לְעֵשֶׁב, בְּמָקוֹם, בְּמָקוֹם, בְּחֶרֶב, בְּחֶרֶב, בְּאֶרֶץ, בְּאֶרֶץ, מַעֲשֵׂב, מַעֲשֵׂב, מַהְעוֹף, מַהְעוֹף, מִשְׁרָה, מִשְׁרָה, מַהְשָׁדָה, מַהְשָׁדָה, וְלֵאשׁ, וְלֵאשׁ, מֵאִישׁ, מֵאִישׁ, לְנָהָר, לְנָהָר, וְלֵנָהָר, וְלֵנָהָר, הַמָּטָר, הַמָּטָר, וְהַמָּטָר, וְהַמָּטָר, מִלֵּךְ, מִלֵּךְ, כְּמִלֵּךְ, כְּמִלֵּךְ, וְכִמְלֵךְ, וְכִמְלֵךְ.

night¹ image² dry land³ bird⁴ field⁵ man⁶ river⁷ rain⁸ king⁹.

EXERCISE 25.

Translate into Hebrew.

And light,¹ and the light, and in the light, to the earth and to the heaven, and the fruit,² and fruit, and from the fruit, evening and morning, day and night, I, and he,³ and Jacob's hands,⁴ and to an animal, and in a land, and in the land, and a river, and Jonathan,⁵ and Jerusalem, in Jerusalem, to a man,⁶ to the man, from a tree, from the tree, from morning, from the morning, in a cloud,⁷ in the cloud, as an image, as the image, to a bird, to the bird, from the bird, from a man.

אור¹ פֶּרִי² אֲנִי, הוּא³ יְדִי-עֶקֶב⁴ יְהוֹנָתָן⁵ אֶדְם⁶ עֶנָן⁷.

EXERCISE 26.

לֵא¹ קָם² נָבִיא³ עוֹד⁴ בְּמִשְׁה⁵ בְּיִשְׂרָאֵל⁶: אֲכָרִם⁷ כָּבֵד⁸ מָאֹד⁹ בְּמִקְנֶה¹⁰ בְּכֶסֶף¹¹ וּבְזָהָב¹²: הַכֶּסֶל¹³ בַּחֲשֵׁךְ¹⁴ הוֹלֵךְ¹⁵:

* 8 was rich. In sentences with a noun, pronoun or adjective in the predicate, the copula "to be" must always be supplied. See § 77, 1.

מִיְהוָה¹⁶ יִשׁוּעָה¹⁷: מָרַע¹⁸ יָצָא¹⁹ רָע: נִר²⁰ מִצּוֹה²¹ וְתוֹרָה²²
 אֹד²³: מַעוֹלָם²⁴ עַד²⁵ עוֹלָם אֵתָה²⁶ אֵל²⁷: אָמַר²⁸ עֲזָל²⁹
 אֲרִי³⁰ בַחוּץ³¹ שָׁחַל³² בְּדֶרֶךְ³³: גַּם³⁴ בִּשְׁחָק³⁵ יִכָּאֵב³⁶ לֵב³⁷:
 בְּלִילָה הִיָּה³⁸ כְּנָגַב³⁹: מַחוּץ⁴⁰ שְׂבָלָה⁴¹ חִירָב⁴² בְּבֵית בָּמוֹת⁴³:
 שְׂאוֹל⁴⁴ בַּחוּר⁴⁵ וְטוֹב⁴⁶: כְּמִזְרוֹחַ⁴⁷ וּמִמַּעַרְב⁴⁸ מִצָּפוֹן⁴⁹ וּמִיָּם⁵⁰
 מְהֵלָל⁵¹ שֵׁם⁵² יְהוָה:

not¹ arose² prophet³ since⁴ Moses⁵ Israel⁶ Abraham⁷ rich⁸ very⁹
 cattle¹⁰ silver¹¹ gold¹² fool¹³ darkness¹⁴ walks¹⁵ § 18. I. Note¹⁶ deliverance¹⁷
 evil¹⁸ goes out¹⁹ lamp²⁰ commandment²¹ law²² light²³ eternity²⁴ to²⁵ thou
 (art)²⁶ God²⁷ says²⁸ slothful one²⁹ lion³⁰ without³¹ roarer³² way³³ also,
 even³⁴ laughter³⁵ may ache³⁶ heart³⁷ he was³⁸ thief³⁹ abroad⁴⁰ destroys,
 makes childless⁴¹ sword⁴² death⁴³ n. p. m.⁴⁴ chosen⁴⁵ good, beautiful⁴⁶ east⁴⁷
 west⁴⁸ north⁴⁹ sea⁵⁰ (in general the Mediteranean Sea, lying west of Pales-
 tine, hence: *the west*, but sometimes the Dead Sea or as here *the South*
Sea, therefore here: *the South*.) is praised⁵¹ name of⁵².

§ 19. CASES OF NOUNS AND PRONOUNS.

1. To express the relations between the different nouns and pronouns in a sentence, Prepositions or the corresponding Prefixes **בכלם** are chiefly used.

2. *The Dative* is formed by the prep. **אֶל** or its abbreviation the prefix **ל** (§ 18, II).

3. *The Ablative* is formed by the prep. **מִן** or its abbreviation, the prefix **מִ**, **מִן** or by **ב** and **כ** (§ 16, 1. § 18, 11).

4. *The Accusative* is denoted by the particle **אֵת** or **אֶתָּה** (i. e. before Makkef) when the noun is *definite*, i. e. defined by the article, a possessive pronoun (Suf. § 21), a following genitive or by itself as a proper noun, otherwise it has no designation, being entirely similar to the nominative: as **אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ** the heaven and earth, **אֶת־בְּנִי** my son, **אֵת בֶּן־הָאֻמָּה** the son of the servant, **אֵת אַבְרָהָם** Abraham, but Gen. 2, 4: In the day that God made **אָרֶץ וְשָׁמַיִם** earth and heaven.

5. *The Genitive* or *possessive* case remains entirely unchanged, with which the preceding noun, (which is limited and more nearly defined by the Gen.) is most closely con-

nected. For this reason the latter is said to stand in the *Construct State*, or simply in the *Construct*.

The better to effect this connection the article of the Construct is thrown off and its mutable vowels are shortened: as הַסּוּס the horse, but סוּס הַמֶּלֶךְ the horse of the king (not הַסּוּס); הָעוֹף the fowl, but עוֹף הַשָּׁמַיִם the fowl of the heaven (not הָעוֹף).

Regarding the shortening of the vowels and other changes, which the word in the st. const. undergoes, see § 59.

6. The direction towards a place or the time is indicated by the *unaccented* syllable הַ— appended to the noun, called local הַ—: as יָם sea, יָמָה towards the sea, צָפוֹן the north, צָפוֹנָה northward, towards the north. יָמִים year, יָמִימָה to year, מִיָּמִים יָמִימָה from year to year.

NOTE I. Local הַ— is the remnant of an old accusative ׀—, yet appearing in many adverbs: as יוֹמָם by day, in the day time, מָחָר to-morrow. (cf. § 85. 4, B, B.)

NOTE II. On the Segholates with local הַ— see § 66, Note I.

EXERCISE 27.

זָכַר¹ צִדִּיק² לְבָרָכָה³ דָּוָר הַלֵּךְ⁴ לִפְנֵי⁵ יְהוָה בְּאֵמֶת⁶
וּבְצִדְקָה⁷ זָבַח⁸ לֵאלֹהִים⁹ תּוֹדָה¹⁰ טוֹב¹¹ יְהוָה לְכָל¹² יְהוָה
עֹטָה¹³ אֹר בְּשֵׁלֶמָה¹⁴ נָטָה¹⁵ שָׁמַיִם בִּרְיָעָה¹⁶ דָּוָר הָיָה¹⁷
רְיָעָה¹⁸ בְּצֹאֵן¹⁹ וּבָא²⁰ הָאֵרִי וְהָרֹב²¹ וְנָשָׂא²² שָׁה²³ מִהָעֶרֶר²⁴
מִהָאֵכֶל²⁵ יָצָא²⁶ מֵאֵכֶל²⁷ וּמֵעֵז²⁸ יָצָא מְתוֹק²⁹ מֵאֶרֶץ מִצְרַיִם
נָסַע³⁰ יִשְׂרָאֵל הַמְדַבֵּרָה³¹ מֶלֶךְ יוֹשֵׁב³² עַל³³ כֶּסֶף³⁴ דִּין³⁵
מִי³⁶ עָלָה³⁷ הַשְּׁמִימָה³⁸ בְּשִׁלֵּג³⁹ בְּקִיץ⁴⁰ וּכְמָטָר בְּקִצִּיר⁴¹ כֵּן
לֹא-נָאֹהָה⁴² לְכִסִּיל כְּבוֹד⁴³ שׁוֹט⁴⁴ לְסוּם⁴⁵ מִתָּג⁴⁶ לְחֻמּוֹר⁴⁷
יֹשֵׁב⁴⁸ לְגוֹ⁴⁹ בְּסִילִים:

memory¹ just² blessing³ walked⁴ before⁵ truth⁶ righteousness⁷ offer⁸ God⁹
thanksgiving¹⁰ good¹¹ all¹² to wrap, to put on¹³ garment¹⁴ stretches¹⁵
curtain¹⁶ was¹⁷ shepherd¹⁸ small cattle¹⁹ came²⁰ bear²¹ took²² lamb²³ flock²⁴
eater²⁵ came forth²⁶ food²⁷ strong²⁸ sweetness²⁹ moved on³⁰ desert³¹ sitting³²

on, in, over³³ throne³⁴ judgment³⁵, who³⁶ ascended³⁷ snow³⁸ summer³⁹ harvest⁴⁰ thus⁴¹ becoming, suitable⁴² honor⁴³ a whip⁴⁴ horse⁴⁵ bridle⁴⁶ ass⁴⁷ a stick⁴⁸ the back⁴⁹.

EXERCISE 28.

Translate into Hebrew:

The evening (accus.), to the evening, to an evening, a man (nom.), a man (accus.), the man (accus.), from a man, from the man, the head¹ of the man, the head of a man, from the heaven; the grass of the earth, the land (accus.), the land (nom.), a land (accus.), a land (nom.), the light of the heaven, to the judge², to the judge of the land, to a judge of the land, the fruit (accus.) of the tree³. God created⁴ earth and heaven. God created the earth and the heaven, the voice⁵ (accus.) of God, a voice (accus.) of God, a voice (nom.) of God, the sign⁶ (accus.), a sign (accus.), by a sin⁷, by the sin, towards the east⁸, towards the south⁹, to the mountain, towards Samaria¹⁰.

ראש 1 שפט 2 עץ 3 פרא 4 קול 5 אות 6 עץ 7 מדרח 8 דרום 9 שמרון 10:

CHAPTER IV.

OF THE PRONOUN.

§ 20. THE PERSONAL PRONOUN.

1. The personal pronouns are either separate words or syllables, contractions of the first and appended to nouns, verbs or particles, thence receiving the name of *Suffixes*. The separate pronouns represent the *nominative*, (see exception to this § 93, 2.). The suffixes appended to the *verb* stand for the *accusative* and for the *dative* in rare instances. The suffixes appended to the *noun* properly stand for the *genitive* or *possessive* cases and then serve the purpose of possessive pronouns: as סוסי the horse of me = my horse. The suffixes appended to *particles* either represent the *nominative* or the *accusative* cases: as כמותי as I, אותי me.

2. The separate personal pronouns are :

SINGULAR.		PLURAL.	
1. com.	$\left\{ \begin{array}{l} \text{אֲנִי, in pause} \\ \text{אֲנִי, " " אֲנִי} \end{array} \right\}$	I	1. com. $\left\{ \begin{array}{l} \text{אֲנִי, (נִחְנוּ)} \\ \text{אֲנוּ} \end{array} \right\}$ we
2.	$\left\{ \begin{array}{l} \text{m. אַתָּה, " " אַתָּה} \\ \text{f. אַתְּ, (prop. אַתִּי) אַתְּ} \end{array} \right\}$	thou	2. $\left\{ \begin{array}{l} \text{m. אַתֶּם} \\ \text{f. אַתְנָה, אַתֶּן} \end{array} \right\}$ ye
3.	$\left\{ \begin{array}{l} \text{m. הוּא } \{ \\ \text{f. הִיא } \{ \end{array} \right\}$	he she	3. $\left\{ \begin{array}{l} \text{m. הֵם, הֵמָּה} \\ \text{f. הֵן, הֵמָּה} \end{array} \right\}$ they

3. *Remarks.* אֲנִי is the ancient form and more used in the Pentateuch than אֲנִי, while the latter occurs often in the later books. אַתָּה, compounded of אַתְּ + הָא, as the kindred dialects have: Chald. אַתְּהָ, אַתְּהָ, Arab. anta.

The fem. form אַתִּי occurs only in k'thibh (7 times), but it is the foundation of some verbal inflections, (so the form קִטְלִיתִי before suffixes, § 43, 1.) הוּא is of *common gender in the Pentateuch* and also signifies *she*. But whenever הוּא stands in the text for הִיא, it has the pointing הוּא and must be read הִיא.

אֲנִי is formed from the pronominal stem אָנ found in אֲנִי, אַתָּה and חֲנוּ the harder form of אֲנוּ we; אַתֶּם and אַתֶּן are blunted forms of אַתְּהֶם, properly אַתְּהֵם (Chald. אַתְּהֵן, Arab. antum). Before verb. suff. this *original* form is retained (§ 43, 1.). הֵם, הֵן from הוּם, הוּן, hence not seldom the 2. and 3. masc. plur. in הוּן as יִשְׁבְּעוּן, יִחַדְלוּן, Is. 35, 1. הֵמָּה, הֵמָּה have a demonstrative character.

4. The separate pronouns, when connected with a noun as predicate of a sentence, always include the copula or the verb *to be*: as אֲנִי יוֹסֵף I *am* Joseph, אַתָּה הָאִישׁ thou *art* the man.

EXERCISE 29.

בְּרוּךְ¹ אַתָּה יְהוָה: אַתָּה קְדוֹשׁ²: אֲנִי אֵל: אֲנִי הָאִשָּׁה³:
הוּא אֶהְרֵן וּמֹשֶׁה: אַתָּה גְבוּר: הוּא רֹאשׁוֹן⁴ וְהוּא אַחֲרוֹן⁵:

בָּנִים אֲנַחְנוּ: הָאֱלִילִים הַבֵּלִם הַכֶּה: גִּרִי אֲנֹכִי בָאָרֶץ:
 עֲפֹר אֶתָּה וְאֶל עֲפֹר תָּשׁוּב: כְּנוֹת אֶתָּן: הִכָּה הַנְּבוֹרִים:
 הִיא יְחִידָה: שְׁנַיִם עֶשֶׂר אַחִים אֲנַחְנוּ: אֶתָּה יְהוָה טוֹב
 וְסֹלֶחַ: אֶחָדִי הוּא: וְהִצַּעֲרָה נִסְדּוּא יִלְדָּה בֵּן:
 הָאֱלֹהִים בְּשָׁמַיִם וְאַתָּה עַל־הָאָרֶץ: אֲנֹכִי יִסָּה וְאִין
 מִבְּלָעַי מוֹשִׁיעַ: אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מֵלֵא
 נָאֻם יְהוָה: יְהוָה הַצַּדִּיק וְאַנַּחְנוּ הַרְשָׁעִים: אִישׁ זָקֵן
 בָּא מִדֶּשֶׁדֶּה בְּעָרֵב וְהָאִישׁ מֵהָר אֶפְרַיִם: וְהוּא־נָרַב
 בְּנִבְכָּה:

blessed¹ holy² woman³ the first⁴ the last⁵ honest, upright (נָרַב; pl. m. בָּנִים .
 pl. f. כְּנוֹת § 58, l.)⁶ idols⁷ vanity, foolish⁸ stranger⁹ dust¹⁰ thou shalt return¹¹
 נְבוֹרִים pl. fr. נְבוֹר cf. § 12 the only child (girl)¹³ twelve¹⁴ brothers¹⁵ forgiving¹⁶
 my sister¹⁷ younger¹⁸ bare¹⁹ son²⁰ beside me²¹ Saviour²² filling²³ declaration²⁴
 guilty²⁵ old²⁶ came²⁷ mountain²⁸ n. p. m. dwelled²⁹ n. p. of a city³¹.

EXERCISE 30.

Ye are strangers¹ with me². Lord, thou art a refuge³
 to us from generation⁴ to generation. From eternity
 to eternity thou art God. Not a God delighting⁶ (in) wicked-
 ness⁷ thou art. I am dust and ashes⁸. God is in heaven and
 we are on the earth. Just⁹ art thou O Lord! Thou art near¹⁰
 O Lord! Ye are a¹¹ seed of falsehood¹².

גִּרִים עֲפֹרִי כְּנוֹת דּוֹר עֵלָם חָפִין רְשָׁעִי אֶפְרַיִם צַדִּיק קָרוֹב
 זָרֵעַ שֶׁקֶר (in pause!) זָרֵעַ

§ 21. NOMINAL SUFFIXES.

1. The nominal suffixes appended to Nouns in the Singu-
 lar are:

	SING.		PLURAL.
1. com.	—י, סוּסִי my horse.	נוּ, סוּסֵנוּ our horse	
m.	סוּסְךָ (in pause) סוּסְךָ } thy h.	סוּסֵכֶם, כֶּם } your horse	
2. f.	—ךָ, סוּסְךָ } thy h.	סוּסֵכֶן, כֶּן } your horse	
m.	וּ, סוּסוֹ his h.	סוּסֵם, הֵם } (poetical)	
3. f.	—הָ, סוּסָהּ her h.	סוּסֵן, הֵן } their horse	

Appended to Nouns in Plural:

- | | SING. | | PLUR. |
|---------|--------------------|------------|---------------------------------|
| 1. com. | סוּסִי, סוּסִי | my horses | סוּסֵינוּ, סוּסֵינוּ |
| 2. m. | סוּסֵיךָ, סוּסֵיךָ | thy horses | סוּסֵיכֶם, סוּסֵיכֶם |
| f. | סוּסֵיךְ, סוּסֵיךְ | | סוּסֵיכֶן, סוּסֵיכֶן |
| 3. m. | סוּסָיו, סוּסָיו | his horses | סוּסֵיהֶם, סוּסֵיהֶם (poetical) |
| f. | סוּסֵיהָ, סוּסֵיהָ | her horses | סוּסֵיהֶן, סוּסֵיהֶן |

2. *Remarks.* The suffixes of the noun are divided into two classes: of *Singular* and of *Plural* nouns; the forms of the latter are longer and may be recognized by the plural \imath ; as סוּסֵינוּ our horse, but סוּסֵינוּ our horses.

3. The suffixes כֶּם, כֶּן, and הֶם, הֶן, they invariably having the tone, the better to distinguish between the ם and the ן, are called *grave*, the others are *light* suffixes.

4. הוֹ- is a favorite longer suffix for ן, particularly in monosyllabic words and in nouns with the ending -הּ: מִינֵהוּ species, מִינֵהוּ and מִינֵהוּ his, its species; מַרְאֵהוּ appearance, מַרְאֵהוּ his appearance.

5. The suffixes denote the genitive of the pronoun (§ 20, 1). The other cases are represented by attaching prepositions or prefixes and particles to the suffixes. The *dative* by אֶל or ל; the *accusative* by אֶת (אוֹתִי); the *ablative* by מִן. אֶתִּי (אֶתִּי) etc. See Paradigm A.

6. The possessive pronoun is also represented by שִׁי (שִׁי) (§ 23, 2.) followed by ל with the suffix, thus: שִׁי לִי = אֲשֶׁר לִי which is (belongs) to me = my. See Paradigm A.

NOTE. On the suffixes of the verb see § 42.

EXERCISE 31.

אֲנִכִּי יְהוָה אֱלֹהֶיךָ: כָּרָם¹ שְׁלִי: בֵּית שְׁלֶךָ: שָׂרָה שְׁלֵנוּ: לָךְ
 זְרוּעַ² עַם³ גְּבוּרָה⁴: לֹא יִטּוֹשׁ⁵ יְהוָה אֶת־עַמּוֹ⁶: אֵתָה לִי
 לְמִשְׁנֵב⁷: אֲבֹר⁸ מָנוֹס⁹ מֶהֶם: שְׁלוֹם¹⁰ לָכֶם: אֵין גְּבוּן¹¹ וְחָכֶם
 כְּמוֹךָ: כָּרָה¹² שְׁחַת¹³ בָּהּ יִפֹּל¹⁴: אֲבֹר חֲסִיד¹⁵ מִן הָאָרֶץ וְיִשָּׁר¹⁶
 בְּאָדָם¹⁷ אֵין¹⁸: גַּם לִי לִכְבֹּד¹⁹ כְּמוֹכֶם: שְׁתָּה²⁰ מִים מְבוֹרָךְ²¹:

יְהוָה לָךְ יוֹם אֶף²² לָךְ לֵילָה: יְהוָה אֵלֵי צוּרִי²³ וּמִשְׁגָּבִי: אֱלֹהִים
 לָנוּ מַחֲסֶה²⁴ וְעֹז²⁵: לָךְ יְהוָה הַגְדֵּלָה²⁶ וְהַגְבוּרָה וְהַתְפָּאֶרֶת²⁷
 וְהַנְצַח²⁸ וְהַהוֹד²⁹: אֶתָּה מוֹשֵׁל³⁰ בְּכָל וּבִכְדָּךְ כֹּחַ וּגְבוּרָה:
 וְעַתָּה³¹ אֱלֹהֵינוּ מוֹדִים³² אֲנַחְנוּ לָךְ:

vineyard¹ strength² with³ might⁴ will forsake⁵ people, nation⁶
 safety, protection⁷ perished, was lost⁸ refuge⁹ peace, welfare¹⁰ intelli-
 gent¹¹ who digs¹² pit¹³ shall fall¹⁴ good man, pious¹⁵ upright¹⁶ man,
 here collect. men¹⁷ there is none¹⁸ heart, understanding¹⁹ drink²⁰ cistern¹²
 also²² rock²³ shelter²⁴ strength²⁵ greatness²⁶ glory²⁷ victory²⁸ majesty²⁹
 ruling³⁰ now³¹ thanking³². cf. to 32, 33, § 107, 3.

EXERCISE 32.

His light, our light, my tree, their tree, her tree, thy tree, thy trees, his day¹, thy (fem.) day, my stars, our star, our stars, to the fruit of his tree, thy voice, my beginning, thy (fem.) beginning², your beginning, thy (accus.) voice, the voice of God. I am giving³ from the fruit of your trees to the ruler⁴ of the city⁵. The strength⁶ of my arm⁷. The light of our torches⁸, the sand⁹ of their shores¹⁰.

יוֹם 1 רֵאשִׁית 2 נֶתַן 3 מֹשֵׁל 4 עִיר 5 כֹּחַ 6 זֵרֹעַ 7 לְפִיד 8 חוֹל 9 חוֹף 10.

EXERCISE 33.

God created him, us, me, them (fem.), her, I gave¹ thee from it, from them, I come² to thee (m) (f.), and she came³ to him, to them, to us, I (am) with thee, in it, by us, as we, as I. God took⁴ him, thee, thee (in pause), thee (f.), I shall establish⁵ my covenant⁶ with⁷ you, with them, with him, with her, with thee (f.).

נִתַּתִּי 1 • בָּא 2 וּתְבֵא 3 לָקַח 4 אָקִים 5 בְּרִית 6 אֶת (אִתִּי) 7.

§ 22. DEMONSTRATIVE PRONOUN.

1. M. זֶה.

F. זֵאת } this
 (rarely זֶה)

Com. זו (without distinction of gender or number.)

Plur. אֵלֶּה, (אל rarely) these.

NOTE. In הַזֶּה or apocopated הֶלֶז this, the demonstr. has the

city¹ words² I have redeemed³ thou hast made, performed⁴ knew⁵ sepulchre⁶ unto⁷ lo! behold!⁸ shadow, shelter,⁹ wisdom¹⁰ money¹¹ chosen¹² while yet¹³ (was) speaking¹⁴ came¹⁵ evil¹⁶ sore¹⁷ strength¹⁸ three¹⁹ sons of²⁰ n. p.²¹ was overspread²² I formed²³ chariot²⁴ we will remember²⁵ his name²⁶ plain²⁷ fearing²⁸ departing²⁹.

EXERCISE 35.

This man¹, that man, that woman², this woman, these men³, these women⁴, those men, those women, this is the man, that is the woman, these are the men, that is the words⁵, from that man, to this woman, this is my God, this boy⁶, this is the law⁷, this pillar⁸, these are the names⁹ of the sons¹⁰, those brothers¹¹ (acc.), these are thy uncles¹².

אִישׁ 1 אִשָּׁה 2 אֲנָשִׁים 3 נָשִׁים 4 דְּבָרִים 5 נָעַר 6 תּוֹרָה 7 מִצְבָּה 8 שְׁמוֹת, the names of
שְׁמוֹת 9 בָּנִים 10 אֲחִים 11 דּוֹרִים 12

§ 23. THE RELATIVE.

1. The relative pronoun for both genders and numbers is **אֲשֶׁר** *who, which*; often including the pers. pronoun: he who, she who, that which: **אֲשֶׁר תָּאָר** he whom thou cursest.

2. In the later biblical books and the modern Hebrew writers, the abbreviated form **שׁ** or **שֵׁ** (with following Dag., omitted before gutt.) is most frequently used.

3. **אֲשֶׁר** (or **שׁ**) gives to every word to which it refers relative signification: as **שָׁם** there, **שָׁם אֲשֶׁר שָׁם** where, **אֲשֶׁר מִשָּׁם** whence.

4. It is declined as follows:

Gen.	(סוֹסוֹ his horse)	אֲשֶׁר סוֹסוֹ whose horse
Dat.	(לוֹ to him)	אֲשֶׁר לוֹ to whom
Acc.	(אוֹתוֹ him)	אֲשֶׁר אוֹתוֹ whom
Abl.	(מִמֶּנּוּ from him)	אֲשֶׁר מִמֶּנּוּ from whom.

5. Before participles the article **ה** frequently represents the relative: as **הַהוֹלֵךְ** he who goes.

EXERCISE 36.

אֲשֶׁר רוּחַ¹ אַתָּה² יְדַבֵּר³: דָּגִים⁴ שֶׁנֶּאֱחָזִים⁵ בַּמַּצּוֹדָה⁶: אֵת
 אֲשֶׁר חָפֵץ⁷ יְהוָה עָשָׂה⁸ בַּשָּׁמַיִם וּבָאָרֶץ: מָה⁹ רַב¹⁰ טוֹב¹¹
 אֲשֶׁר צָפַן¹² יְהוָה לְאִשֶּׁר בָּטַח¹³ בּוֹ: אֵי¹⁴ לָךְ אָרֶץ שְׂמִלְכָךְ¹⁵
 נָעַר¹⁶: אַרְוֵר¹⁷ הַגִּבֹּר אֲשֶׁר יִבְטַח¹⁸ בְּאֶדְסוֹ וּמִן יְהוָה יִסּוֹר¹⁹ לְבוֹ²⁰:
 אֲשֶׁר־י²¹ הַגִּבֹּר אֲשֶׁר שָׁם²² יְהוָה מִבְּטָחוֹ²³: רוּת אִמְרָהּ²⁴ לְנַעֲמִי
 חֲמוּתָהּ²⁵ אֶל-אִשֶּׁר חָלְכִי²⁶ אֵלַיךְ²⁷ וּבְאִשֶּׁר תְּלִינִי²⁸ אֵלָיו²⁹ עַמֶּךָ
 עָמִי וְאֵלֶיךָ אֱלֹהִי: אֲשֶׁר־י הָעָם שִׁכְבָּהּ³⁰ לוֹ אֲשֶׁר־י הָעָם
 וְשִׁיחָהּ אֱלֹהֵיוֹ:

spirit¹ with² may speak³ fishes⁴ are taken⁵ net⁶ wishing, desiring⁷ he did⁸
 how⁹ great¹⁰ goodness¹¹ has laid up¹² confide, trust¹³ woe¹⁴ the king¹⁵ a boy,
 a youth¹⁶ cursed¹⁷ trusts¹⁸ departs¹⁹ לְךָ (לְכִי) heart²⁰ hail! happy! ²¹ makes²²
 trust²³ said²⁴ mother in law²⁵ thou goest²⁶ I will go²⁷ thou lodgest²⁸ I will
 lodge²⁹ thus³⁰.

EXERCISE 37.

The field which Abraham bought¹. The horse² upon⁴
 which the king⁵ rode³. Daniel⁶ whose name⁸ was called⁷
 Belteshazzar⁹. Not good¹⁰ (is) the counsel¹¹ that he has
 given¹². Nigh¹³ is the Lord¹⁴ to all¹⁵ that call upon him¹⁶
 in truth¹⁷. And¹⁸ God¹⁹ saw¹⁸ all that he had made²⁰, and,
 behold²¹, (it was) very²² good.

קָנָה¹ סִיכָה² רֶכֶב³ עָלָיו⁴ מֵלֶךְ⁵ דָּנִיֵּאל⁶ נִקְרָא⁷ שְׁמוֹ⁸ (שְׁמוֹ his name)
 בִּלְטֶשְׁצָר⁹ טוֹבָה¹⁰ עֲצָה¹¹ יַעֲזִיב¹² קְרוֹב¹³ יְהוָה¹⁴ בָּל¹⁵ יִקְרָאֵהוּ¹⁶ אֱמֶת¹⁷
 וְיֵרָא¹⁸ אֱלֹהִים¹⁹ עָשָׂה²⁰ וַהֲגִה²¹ טוֹב²² מְאֹד²³.

§ 24 THE INTERROGATIVE PRONOUN.

1. The interrogative pronoun is **מִי** who? usually applying
 to persons, **מָה**, **מָה** what? applying to things.

מָה before **א** and **ו** and always in pause: **מָה-אֵלֶּה** what
 (are) these, **מָה רָאִיתָם** what did you see?

Commonly it is written **מָה** or **מַה** (followed by Dāg.): as
מַה-שְּׁמוֹ what is his name? or with a small word, it is con-
 tracted into one word: as **מַהִּ** what is this? (§ 9. 1. Note.)

מָה before **ה**, **ה**, **ע**: as **מָה עָשִׂיתָ** what hast thou done?

At the beginning of a sentence **מה** also frequently stands before letters not guttural: as **מה קול** what voice?

2. The cases are indicated by the prefixes and the particle **את**:

Dat.	למי	to whom?
Acc.	את מי	whom?
	ממי	from whom?
Abl.	במי	with or through whom?

The Gen. by **שלמי** whose? but more frequently it is indicated by putting the interrogative immediately *after* the noun: as **בתמי** whose daughter? **בירמי** through whose hand? **חכמתמה להם** Jer. 8, 9. the intelligence of what remains to them?

3. **מה** is also used adverbially: as **מה-טוב ומה-נעים** how good and how pleasant!

4. Interrogative particles: **אי** or **איה** where? with suff. **איכה** where art thou? **איו** where is he? **אים** where are they?

With adverbs and pronouns, **אי זה** which? what? where? whither? **אי מזה** whence? from what? **אי לזאת** on what account? wherefore? **איכה** how? **איפה** where?

5. Interrogative prefix: **ה** (ה with comp. Sh'va) frequently before non-gutturals: as **השלום לו** is he well? **ה** before a letter with Sh'va or a guttural: as **הידעתם את-לבן** know ye Laban? **האלך** shall I go? **ה** before gutturals having Kamets: as **האנכי** have (or am) I? **החזק הוא** is he strong?

In negative sentences this **ה** is always connected with the negative particle: as **הלא שמעת** hast thou not heard? **האין יהוה בקרבנו** is not the Lord in our midst?

EXERCISE 38.

מי לא ידע ¹ **בכל-אלה כי יד-יהוה עשתה** ² **זאת:** ³ **מי שמך**
לאיש שר ⁴ **ושפט** ⁵ **עלינו** ⁶ **בן-מי זה העולם:** ⁷ **אי מזה עם**

אֶתָּה: הֲלָנוּ אֶתָּה אִם * לְצָרֵינוּ⁹: מִי כִמּוֹךְ בְּאֵלִים יְהוָה: מִדֶּ-
 לִי וְלָכֶם: הִנֵּטֶע¹⁰ אֵזֶן¹¹ הֲלֹא יִשְׁמָע¹² אִם-יִצָּר¹³ עֵין¹⁴ הֲלֹא
 יָבִיט¹⁵: אֵיךְ¹⁶ הִחֲכֵמָה תִּהְיוּ¹⁷ אָמַר¹⁸ לֹא כִי הִיא וַיֹּם¹⁹ אָמַר
 אֵין²⁰ עֲמָרִי²¹: לְמִי אוֹי²² לְמִי אָבוֹי²³ לְמִי מְדִינִים²⁴ לְמִי שִׁיחַ²⁵
 לְמִי פִצְעִים²⁶ חָנָם²⁷ לְמִי חֲבִלְלוֹת²⁸ עֵינַיִם²⁹ לְמֵאחֲרֵים³⁰ עַל-
 חַיִּין³¹: מִי יוֹדֵעַ³² מִה־טוֹב לְאָדָם בְּחַיִּים: הֲלֹא אֲנִי יְהוָה וְאֵין
 עוֹד אֱלֹהִים מִבְּלַעֲדִי אֶל-צָדִיק וּמוֹשִׁיעַ אֵין וּזְלוֹתִי³³: הֲיֵשׁ³⁴
 לְמִטָּר אֵב³⁵: מִבֶּטֶן³⁶ מִי יֵצֵא הַקֶּרֶחַ³⁷: מִי נָתַן³⁸ לְשֹׁמֵי³⁹
 בִּינָה⁴⁰: לְמִי אֲנִי עֵמֶל⁴¹: זָכוֹר⁴² יְהוָה מִה־הָיָה לָנוּ: הִתְחַתֵּת⁴³
 אֱלֹהִים אֲנֹכִי: מִה־לִּי עוֹד:

* knows¹ has wrought² * the feminine is used for the neuter § 81, 1. made thee³ chief⁴ judge⁵ over⁶ youth⁷ or⁸ enemy⁹ the planter¹⁰ ear¹¹ he shall hear¹² the former¹³ eye¹⁴ he shall see¹⁵ where (is)¹⁶ depth¹⁷ says¹⁸ sea¹⁹ (it is) not²⁰ with²¹ woe²² misery²³ contentions²⁴ sorrow²⁵ wounds²⁶ without cause²⁷ darkening of²⁸ eyes²⁹ that tarry long³⁰ wine³¹ knows (prop. (is) knowing)³² besides, except me³³ there is, it is³⁴ father³⁵ womb³⁶ ice³⁷ gave, put³⁸ the insight, mind³⁹ understanding⁴⁰ toiling, labouring⁴¹ remember⁴² in stead of⁴³.

EXERCISE 39.

Who art thou my son¹? Who art thou my daughter²?
 Who is this man? What is his name³? Who are these?
 Whose daughter is this maiden⁴? What has he done⁵?
 Who is this that cometh⁶ from Edom⁷? For whose son do I
 labour⁸? Whom wilt thou send⁹ with me¹⁰? What is that
 in thine hand¹¹? Is¹² in a dream¹³ truth? Whose ox¹⁴ have
 I taken¹⁵? or¹⁶ whose ass¹⁷ have I taken? or¹⁸ whom have
 I defrauded¹⁹? or¹⁸ of whose hand have I received²⁰ (any)
 bribe²¹? Is he strong²² or²³ weak²⁴? What is the land* that
 he dwells²⁵ in, is it good²⁶ or bad²⁶? is it fat²⁷ or lean²⁸?
 Is not one²⁹ father³⁰ to us all³¹, has not one God created us³²?
 What did this people do unto thee? Who has done this?

(בֶּן) בְּנִי 1 (בַּת) בִּתִּי 2 שְׂמוֹךְ 3 עֲלֵמָה 4 עֲשָׂה 5 בָּא 6 אֲדוֹם 7 עֵמֶל 8 הַשְׁלַח 9
 עָמִי 10 יָדְךָ 11, (יָד hand) יֵשׁ 12 חֵלוֹם 13 שׂוֹר 14 לִקְחָתִי 15 וְ (conj.) 16 חֲמוֹר 17
 18 יְשַׁקֵּתִי 19 לִקְחָתִי 20 כְּפָרִי 21 חֹזֶק 22 הָהָה 23 רָפָה 24 * אֲרִץ is fem.

יִשָּׁב 25 טוב fem. טוב, רעה 26 שְׂמֵנָה 27 רוּחַ 28 אָחָד 29 אֶבֶן 30 2, 90, §. כל 31
 כלו, כלה, בראני 32 with suff.

CHAPTER V.

OF THE VERB.

§ 25. GENERAL VIEW.

1. The verbs classified with respect to their origin are:

a. *Primitives*: as מָלַךְ to govern; b. *Derivatives*, which are either derived from other verbs: *Verbal Derivatives*: as צָדַק to justify, from צָדַק to be just, or are derived from nouns: *Denominatives*: as רָשָׁן to remove the ashes, from רֵשֶׁן ashes.

2. The groundform or stem of the verb is the third person singular of the preterite: קָטַל he has killed. It regularly consists of three consonants (radicals), the most important vowel of which follows the second radical; in transitive verbs it is Patach: as קָטַל, in intransitives, Tseré or Cholem: as כָּבֵד he was heavy, קָטַן he was little. The Kamets after the first radical is pretonic and drops when the tone or accent is thrown forward: as קָטַלְתֶּם you have killed.

3. The infinitive construct, קָטַל to kill, is another groundform and was so considered by the earlier Jewish Grammarians, being called by them שִׁרֵשׁ root. It consists of the three radicals with only one vowel, after the second.

4. These groundforms are both of great importance, controlling the other forms of the verb derived from them.

NOTE. From the infinitive as the second groundform are derived the imperative and future. In some guttural and irregular verbs, where the infinitive is differently vocalized from the imperative or takes a nominal ending, the future is derived from the latter.

5. The modifications of the simple and primary idea of the root are effected by external variations of the groundform. These variations are threefold:

- a. *Vocalization*, or the alteration of the vowels: as שָׁלַח he sends, שִׁלַּח he dismisses.
- b. *Reduplication*, or the doubling of one, and in rare instances of two of the radical sounds: as קָטַל = קִטְּטַל, קָטַל, קִטְּטַל fr. קָטַר.
- c. *Augmentation*, or the prefixing of one or two formative consonants: as הִקְטִיל, הִקְטֵל, הִקְטִיל, הִקְטֵל.

6. These new forms, more properly called *derivations*, having altered not only their external form but also their internal sense, are now generally termed *Conjugations*, in the language of the ancient grammarians בְּנֵינִים buildings, forms.

7. The ancient grammarians, who employed the verb פָּעַל to do, as a paradigm, named the conjugations, according to the various forms derived from this verb, thus:

1. פָּעַל — Pāāl, he acted, (now generally קָל).
2. נִפְעַל — Niphal, he was acted upon.
3. פִּיעַל — Piel, he acted vigorously.
4. פִּיַּעַל — Pual, he was vigorously acted upon.
5. הִפְעִיל — Hiphil, he caused to act.
6. הִפְעֵל — Hophal, he was caused to act.
7. הִתְפַּעֵל — Hithpael, he acted upon himself.

These terms have been retained with the exception of the first, which has been supplanted by the equally ancient: קָל light, intimating, that it is the simple original form, without external or internal change, while the other six are כְּבִדִּים grave or heavy i. e. freighted with a weightier meaning, which brings with it a corresponding external change.

§ 26. SIGNIFICATION AND CHARACTERISTICS OF THE CONJUGATIONS.

The Characteristics and the signification of the derived conjugations are:

1. נִפְעַל, *Niphal* is the passive, or often the reflexive or

reciprocal of Kal: as שָׁמַר to keep, Niphal: to be kept, or to keep one's self from.

2. פָּעַל, *Piel* signifies in general intense action, energy, frequency: שָׁבַר to break, שָׁבַר to shatter, שָׁלַח to send, שָׁלַח to dismiss. It is often the transitive or causative of Kal, when the latter is intransitive: as גָּדַל to be great, to grow, גָּדַל to cause to grow: קָדַשׁ to be holy, קָדַשׁ to make holy.

3. פֻּעַל, *Pual* is the passive of Piel. The characteristic of both is the doubling of the second radical by Dagesh forte.

4. הִפְעִיל, *Hiphil* signifies causation: to cause another person or thing to do that, which is indicated by the primitive Kal: as כָּתַב to write, הִכְתִּיב to cause to write. If Kal is intransitive, Hiphil signifies only the transitive of Kal: as חָזַק to be strong, Hiphil: to make strong, to strengthen.

5. הִפְעִיל, *Hophal* is the passive of Hiphil. The characteristic of both is the prefixed ה and the proper vocalization.

6. הִתְפַּעֵל, *Hithpaal* is generally reflexive, sometimes reciprocal: as הִתְקַטֵּל to kill one's self, הִתְרְאָה to look at each other. Rarely has it a passive signification: as הִשְׁתַּכַּח to be forgotten, Ec. 8, 10. הִתְחַפֵּן to be embittered, provoked to anger, Ps. 73, 21.

Occasionally it denotes to pretend, to feign to be or to do what is denoted by the root, hence it has been called by some the *hypocritical conjugation*: as הִתְעַשֵּׂר to pretend to be rich, Pr. 13, 7. הִתְחַכֵּם to show ones' self wise Ec. 7, 16. Its characteristic is the prefixed syllable הִת and the doubling of the second radical by Dag. forte.

NOTE. There are also unusual conjugations: 1. *Poel* as קוּטַל, reflexive הִתְקוּטַל, fut. יִקוּטַל, part. מְקוּטַל, fut. pass. יִקוּטַל. In the regular verbs it occurs very seldom: מִשְׁפָּטִי my judge, Job 9, 15. שָׁרַשׁ to take root Is. 40, 24. In verbs עָע it is

frequent: as הוֹלֵל, סוֹבֵב, חוֹנֵן. 2. Pilel; Pual, Hithpalel, especially when the second radical is a guttural: as שָׁנַן to be at rest, רָעַנַן to be green. 3. Pealal (the two last letters being repeated) as קָחַרְחַר to beat quick, to palpitate, from קָ to go about. 4. Pilpel, formed from a *biliteral* root by doubling both radical letters: as בָּלַבַּל to sustain, nourish. צָלַצַּל to tinkle, עָפַעַף to flutter.

§ 27. INFLECTION.

The different derivative forms or conjugations are inflected, to indicate the various grammatical conditions of *Tense, Mood, Gender, Number* and *Person*.

a. The Tenses (זְמַנִּים) are two: *Preterite* (עָבַר) and *Future* (עָתִיד).

b. Moods: Two forms of the Infinitive (מְקוֹר fountain), an *absolute* and a *construct*; 'an Imperative צִוִּי (command), excepting in Pual and Hophal as pure passives; two *Participles*, בִּינוּנִי (middle) or הוֹה (,being,') Part. of the verb הָיָה to be], a Part. active (פּוֹעֵל), a Part. passive (פְּעוּל), as derived nominal forms.

c. Two Numbers: Singular (יָחִיד alone, single), Plural (רַבִּים many).

d. Three Persons: I. P. (מְדַבֵּר בְּעַדוֹ speaking for himself), II. P. (נִמְצָא present), III. P. (נִסְתָּר concealed, hidden).

e. Two Genders: Masculine (זָכָר a male), Feminine (נְקֵבָה a female).

§ 28. GLASSES.

1. The verbs are divided into *regular* or *perfect* and *irregular* or *imperfect* verbs. Regular שְׁלֵמִים (perfect) are those, of which the three radicals undergo no change and always remain *audible*.

The regular verbs include the gutturals: i. e. verbs of which one or more radicals are of the אההחער, the changes which they suffer affecting the vowels only, not the radicals.

2. The irregular are divided into חֲסֵרִים *Defective*, נָחִים *Quiescent* and כְּפוּלִים *Reduplicate*.

Defective verbs in some forms drop one or more of their

radical letters. Quiescents have one of the half vowels אהוי as radicals, which in some forms either drop or quiesce. Reduplicates have for the two last radicals similar letters.

3. From the old example פָּעַל, of which the *first* letter is פ, the *second* ע, the *third* ל, those, the first letter of which quiesces or drops, were called חֲסֵרֵי פ' or נְחִי' פ' i. e. defective or quiescent in פ, those, the second letter of which quiesces, נְחִי' ע' i. e. quiescent in ע, and those in which the third is quiescent, נְחִי' ל' i. e. quiescent in ל. Thus נָגַשׁ is called פֿ"נ i. e. the פ or the first radical is נ; סוּר = ע"ו i. e. the ע or the second radical is ו; ל"ה = נָלָה i. e. the ל or the third radical is ה; סָבַב is called ע"ע i. e. double ע, its second and third radicals being the same.

CHAPTER VI.

THE REGULAR VERB.

EXPLANATION OF THE SECOND PARADIGM.

§ 29. THE PRETERITE (עָבַר).

1. The principal vowel stands, after the second radical. In the transitive verb it is Patach, in the intransitive, Tsere or Cholem. For the sake of brevity the former are called: *Verbs middle A*, as קָטַל, the latter: *Verbs middle E*, as חָפַץ to incline, to delight in, and *middle O*, as יָכַל to be able, can.

2. The Kamets in the first syllable is *pretonic* (§ 14 Rejection 1) and drops when the tone or accent is thrown forward: as קָטַלְתֶּם ye have killed.

3. The conditions of Person, Number and Gender are indicated in the preterite by attaching at the end fragments of the personal pronouns, which are called: *Affirmatives*. (§ 15, 2. Note).

4. The affirmatives of the preterite are:

Person:	1.		2.		3.
		m.	תָּ		—
Singular.	הִי com.	f.	תָּ	f.	הָ
		m.	הֵם		
Plural.	וְנִי com.	f.	הֵנָּה	com.	וְ

5. The vowel in the second syllable: —, —, — drops in the third person fem. and plur.: as קָטְלוּ, קָטְלָהּ (§ 14 Rejection 3).

With a patise accent it is restored: as יָכְלָה, חָפְצָה, קָטְלָהּ (§ 14 Rising II).

6. The verbs middle E. generally lose the sound — in their inflection: as חָפְצָה, חָפֵץ.

The verbs of middle O retain the Cholem in the second sing. and first persons: as יָכַלְתִּי, יָכַלְתְּ.

In those cases, however, where the tone is shifted, Cholem changes into Kamets-Chatuph: as יָכַלְתֶּם.

7. Verbs ending with ת suffer a rejection of the ת before the affirmatives beginning with ה: as כָּרַתְּ for כָּרַתְתָּ, from כָּרַתְתִּי, כָּרַתְתֶּם (§ 12, 6, B. 1.)

8. In combinations with the affirmatives הִי, הָ, הֵם, הֵנָּה the word is Milel, otherwise Milra: as קָטְלָהּ, קָטְלָהּ, קָטְלָהּ. (§ 9, 12. II. m.).

9. Syntactical rules § 100.

EXERCISE 40.

מִהֶגְדְּלוֹ¹ מַעֲשִׂיָּה² יְהוָה מֵאֵד³ עֲמָקוֹ⁴ מִחֲשׁוֹבוֹתֶיהָ⁵: יְהוָה
מִקּוֹלָהּ⁶ נִדְרֹו⁷ עַמִּים: אִם⁸ חֲכַמְתָּ⁹ חֲכַמְתָּ לָּהּ: נִמְלָהּ¹⁰
אֲנִי¹¹ בְּקִצִּיר¹² מֵאֲבִלָּהּ¹³: זָכַרְנִי¹⁴ אֶת־הַדָּגָה¹⁵ אֲשֶׁר
אֲבָלְנִי¹⁶: צֹר¹⁷ אֶת־אִמְרֵתִי¹⁸ אֲנִי כְּלִילַת יָפִי¹⁹: מִי אֶמַר
פְּעֻלָּתִי²⁰ עוֹלָה²¹: קִשְׁלָהּ²² בְּרָחוֹב²³ אֶמֶת: שְׁמֵרֵתִי²⁴ פְּקוּדֶיהָ²⁵:

§ 30. THE INFINITIVE.

1. The second groundform is the Infinitive **קָטַל** to kill. It is called *construct*, because it is always connected with the Prefixes **בְּכָל־**, or with a following noun: as **אֶרֶב דָּם** to lie in wait for blood. With the prefixes: as **בְּקָטַל** in killing, **בְּקָטַל** as killing, **לְקָטַל** to kill, **מִקָּטַל** from killing.

2. The **לְ** are regularly vowelless; the Chirek here is a helping vowel. The Dagesh after the **מ** is for the assimilated **ן**, **מִן קָטַל** for **מִן קָטַל**. Of **לְ** the **ל** is most closely connected, so that the following Sh'va is silent, while the Sh'va after **ב** and **כ** are vocal: as **לְנִפֹּל**, but **בְּנִפֹּל**, **כְּנִפֹּל**. (§ 11, 7.)

3. The Cholem is shortened before Makkef: as **מִשְׁלִבְנוּ**.

4. The Infinitive has a form with Patach of but rare occurrence: as **שָׁכַב** to lie down, **שָׁפַל** to be humiliated. Sometimes it is lengthened by **ה־**: as **לְקַרְבָּה** to approach.

5. The second form of the Infinitive is the *Inf. absolute* **קָטַל**, with immutable Cholem. It is used *before* or *after* finite verbs to indicate continued action, energy, intensity: **שָׁמַר תִּשְׁמְרוּ, הֵלְכוּ הֵלֹךְ וְנָעוּ** they went, going on and lowing, ye shall diligently keep.

6. Syntactical rules §§ 105, 106.

EXERCISE 42.

לִבְנֵי הַלֵּךְ לִגְזֹר¹ אֶת־צֹאנֵה הוּי² גְּבוּרִים לְמִסְךְ³ שִׁכָּר⁴;
פָּקֹד⁵ פְּקָדָתִי אֶתְכֶם: שָׁמֹר אֶת יוֹם הַשַּׁבָּת⁶: טָעַם⁷ טַעַמָּתִי
בְּקִצָּה⁸ הַמָּטָה⁹ אֲשֶׁר־בִּידִי מֵעַט¹⁰ דְּבִשׁ¹¹: עֵת¹² סְפֹר¹³ וְעַת
רְקֹד¹⁴: כְּנִפּוֹל¹⁵ לִפְנֵי בְנֵי־עוֹלָה נִפְלֵת¹⁶: אֶהְיֶה¹⁷ אֲדֹנִי¹⁸;
אֱלֹהִים הַמָּאֵס¹⁹ מֵאֲסֵת אֶת־הַיְּהוּדָה: פָּרַס²⁰ לְרַעַב²¹ לַחֲמֹךְ²²;
יִרְדָּתִי²³ לִגְנִי²⁴ לְלִקֵּט²⁵ שִׁישִׁים²⁶ בִּימֵי²⁷ שָׁכַט²⁸ הַשִּׁבְטִים²⁹:

נֶעַר³⁰ בָּפִיו³¹ מִתְמַךְ³² בְּשֹׁחַד³³: לֹא-נִאֲוָה לְכִסִּיל הָעֵנֹוג³⁴ אֶף
כִּי³⁵ לְעֶבֶד³⁶ מִשֵּׁל³⁷ בְּשָׂרִים:

shear¹ ho! wo!² mix³ strong drink⁴ to think of⁵ sabbath⁶ to taste⁷ with the end of⁸ rod⁹ a little¹⁰ honey¹¹ time¹² to lament¹³ to leap¹⁴ to fall¹⁵ sons of¹⁶ ah! alas!¹⁷ Lord¹⁸ to reject¹⁹ to break assunder²⁰ a hungry one²¹ thy bread²² to go down²³ garden²⁴ to gather²⁵ lilies²⁶ the days of²⁷ to judge²⁸, judges²⁹ he what shaketh³⁰ hand³¹ to hold³² כ here includes negation § 106, 2. bribe³³ good cheer, delight³⁴ much less³⁵ slave, servant³⁶ to rule³⁷.

EXERCISE 43.

God made¹ the sun² and the moon³ to rule⁴ over⁵ the day and over the night. I hired⁶ a reaper⁷ to reap⁸ the wheat⁹ and a builder¹⁰ to repair¹¹ the house. They have slaughtered¹² an ox to sell its meat¹³. He gave me raiment¹⁴ to put on¹⁵. I have rejected¹⁶ thee that thou shouldst not reign¹⁷ (from reigning) (§ 106, 2.) over¹⁸ them. The Lord said¹⁹ that He would dwell²⁰ (tr. to dwell) in the thick²¹ cloud²¹. The man went out²² to lie²³ on²⁴ his couch²⁵.

עָשָׂה¹ שִׁמְשׁ² יָרֵחַ³ מִשֵּׁל⁴ 5 בְּשֹׁחַד⁶ קוֹצֵר⁷ קָצַר⁸ חֲטָה⁹ בָּנָה¹⁰ בָּרַק¹¹
טָבַח¹² בְּשָׂרוֹ¹³ בָּנָה¹⁴ לְבִשׁ¹⁵ מָאֵס¹⁶ מָלַךְ¹⁷ עַל¹⁸ (with plur. suff.) אָמַר¹⁹
שָׁכַן²⁰ עָרְפָּל²¹ יָצָא²² שָׁכַב²³ ב²⁴ מִשְׁכָּב²⁵:

§ 31. THE FUTURE.

1. The future is formed from the second groundform קָטַל by prefixing the preformatives אִיתֵן, which are originally vowelless, and receive the helping vowel Chirek. א receives Seghol.. (§ 14. Rising I. a.)

2. The preformatives אִיתֵן indicate the personal relation, while the affirmatives determine the relations of Gender and Number.

3. The preformatives and the affirmatives of the future are:

Person:		1.	2.	3.
Sing.	com.	א	m. ת	m. י
			f. ת־י	f. ת
Plur.	com.	נ	m. ת־ו	m. י־ו
			f. ת־נָה	f. ת־נָה

4. The Cholem in the second syllable generally is only to be found in the transitive verbs (middle A), whilst the verbs middle E and O regularly have Patach: as יְגַדֵּל from גָּדַל to be or become great, יִכְבֵּד from כָּבֵד to be honored, יִקְטֵן from קָטַן to be little, small. Before Makkef, Cholem is changed into Kamets-Chatuph: as וַיִּכְתֹּב שָׁם and he wrote there.

5. The vowel of the last syllable which drops before the affirmatives commencing with a vowel (§ 14, Rejection 3.), is regularly restored in pause. The restored vowel requires the tone and lengthens its restored A vowel (Patach) into Kamets: as תִּקְטְלוּ, but תִּקְטְלוּ, יִגְדְּלוּ, but יִגְדְּלוּ, they will be great.

6. The forms ending in ם or ם— have occasionally, especially at the end of a period, a paragogie ן (§ 12. 6. C.) In this last case the vowel of the second syllable is restored: as תִּדְבְּקִי, but תִּדְבְּקִין, יִרְגְּזוּ, but יִרְגְּזוּן.

7. The form תִּקְטְלֶנָּה often appears without the ה; as וַתֹּאמְרוּן.

8. Syntactical rules, see § 101.

EXERCISE 44.

בְּאֵין¹ גִּרְגֵּן² יִשְׁתַּקֵּם³ מְדוּן⁴: יְהוֹה יִסְפֹּר⁵ עַמִּים: עַד-מָתִי⁶
תִּשְׁפֹּטוּ עוֹלָם⁷: עַד-מָתִי עֲצֹל תִּשְׁכַּב⁸: אִם-יְהוֹה לֹא-יִשְׁמְרֵנִי
שׁוּא⁹ שְׁקֵד¹⁰ שׁוּמֵר¹¹: לֹא אֶמְשַׁל¹² אֲנִי בְּכֶם וְלֹא-יִמְשַׁל בְּנִי
בְּכֶם יְהוֹה יִמְשַׁל בְּכֶם מִה-יִצְדֵּק¹³ אֲנֹשׁ¹⁴ עַם¹⁵ אֵל: עֲשִׂיר¹⁶
בְּרָאשִׁים¹⁷ יִמְשַׁל: בִּיהוֹה אֱלֹהֵיכֶם תִּדְבְּקִי¹⁸: לֹא-תִגְנֹב¹⁹:
אֵל²⁰ תִּגְזֹל²¹ דָּל²²: זִרְעֵךְ²³ עוֹלָה יִקְצֹר²⁴ אֲנִי²⁵: יָד חֲרוּצִים²⁶
תִּמְשַׁל: יִשְׂרָאֵל²⁷ יִשְׁכְּנוּ²⁸ אֶרֶץ: עַם חֲנֻעִים²⁹ אֲשֶׁר לִי
תִדְבְּקִין³⁰: שְׁמֹר תִּשְׁמְרוּן אֶת-מִצְוֹת³¹ יְהוֹה אֱלֹהֵיכֶם: אֵל-
תִּשְׁמַח³² בְּתֶ-³³אָדָם³⁴: שֵׁם רְשָׁעִים³⁵ יִרְקֹב³⁶: כִּסִּיל יִפְרֹשׁ³⁷

אֵלֶּה : 38 יָרַע וְקָצִיר וְקָרָא 39 נָחַם 40 וְקִיץ וְחֹדֶף 41 וַיּוֹם וְלֵילָה
לֹא יִשְׁכַּח : 42

without¹ tattler² to cease³ strife⁴ to count⁵ how long⁶ injustice⁷
to lie down, to sleep⁸ in vain⁹ to wake, to watch¹⁰ the keeper, watch-
man¹¹ to rule¹² to be just¹³ man¹⁴ with¹⁵ rich¹⁶ poor¹⁷ to cleave¹⁸ to steal¹⁹
not²⁰ to rob²¹ poor²² he that soweth²³ to reap²⁴ vanity²⁵ the diligent²⁶
upright²⁷ to dwell²⁸ young men²⁹ to keep fast³⁰ commandments³¹ to be joy-
ful³² daughter³³ Edom³⁴ unrighteous, a sinner³⁵ to decay or perish
quickly³⁶ to spread out, to extend³⁷ folly³⁸ cold³⁹ warmth, heat⁴⁰ autumn,
harvest, frequently including (as here) the winter⁴¹ to cease⁴².

EXERCISE 45.

In that day shall be great¹ the mourning² in Jerusalem³.
The Lord shall judge⁴ the world⁵ in righteousness⁶. In those
days I will pour out⁸ my spirit⁹ upon¹⁰ all flesh¹¹. Do ye
thus¹² requite¹³ the Lord¹⁴? The work shall be heavy¹⁵
upon¹⁶ the men. Of thee¹⁷ she will require¹⁸ the blood¹⁹
of her brother²⁰, for²¹ thou hast killed²² him. I shall make²³
a covenant with²⁴ you, for you are my people²⁵, that I have
chosen²⁶.

גִּדְלָה 1 מִכְפָּר 2 יְיָ־שָׁלִים 3 שָׁפַט 4 תִּבְלֵה 5 צָדִיק 6 יָמִים 7 שָׁפַן 8 רִיחַ 9 עַל 10
בָּשָׂר 11 וְזֹאת 12 גָּמַל 13 לְ seldom as here with עֲבָדָה 14 fem. כָּבֵד 15 עַל 16
כָּרַת 17 בְּרַשׁ 18 דָּם 19 אָח 20 (אָחִי with suff.) כִּי 21 קָטַל 22 כָּרַת 23
אֶת־ (אֶת־) 24 עַם 25 (עִמִּי with suff.) בָּחַר 26

§ 32. THE LENGTHENED FUTURE OR OPTATIVE.

1. The first persons in Sing. and Plur. of all the active
future tenses are frequently lengthened by the syllable
ה־, seldom ה־, which has the tone and affects the final
vowel of the future, in the same manner as the affirmatives
ו and י־: as נִקְטְלָה, אִקְטְלָה.

2. The lengthened form has the signification of the
optative and expresses *self excitation, purpose, direction of
the will*: as נִשְׂמְחָה let us be joyful! —

NOTE. In a few instances it is found attached to other per-
sons: Is. 5, 19. Ez. 23, 20, Ps. 20, 4. (with ה־).

EXERCISE 46.

אֶלְמָדָה¹ מִצֹּתֶיךָ: אֶקְבְּרָה² אֶת־מִתִּי³ שָׁמָּה⁴: נִדְרָשָׁה⁵ אֶת־
 יְהוָה: נִקְרְבָה⁶ חֵלוֹם⁷ אֶל־הָאֱלֹהִים: אֶקְבְּצָה⁸ מִיִּשְׂרָאֵל
 רָאשִׁים⁹: הָאֵין פֹּה¹⁰ נָבִיא¹¹ עוֹד¹² וְנִדְרָשָׁה¹³ מֵאֵתוֹ: אֲשַׁמְרָה
 לִפְנֵי¹⁴ מַחֲסוֹם¹⁵: נִשְׁמְרָה דְרֹךְ יְהוָה: עַל־זֹאת¹⁶ אֶסְפְּדָה¹⁷:
 בָּאוּ¹⁸ וְנִבְרְכָה¹⁹ לִפְנֵי יְהוָה:

to learn¹ to bury² a dead person³ thither⁴ to seek⁵ come near, approach⁶
 hither⁷ to gather⁸ heads, chiefs⁹ here¹⁰ prophet¹¹ further, besides¹² to ask.
 inquire¹³ mouth¹⁴ a muzzle¹⁵ therefore¹⁶ to wait¹⁷ come¹⁸ to bend the
 knee¹⁹.

EXERCISE 47.

Let us keep the testimony¹ of thy mouth². I may keep
 thy precepts³. Let us make a covenant, I and thou. I
 will pursue⁴ after⁵ David⁶. I will forget⁷ my complaints⁸.
 Let us send⁹ a letter¹⁰ unto the king of Israel. I will
 remember¹¹ these things¹² and I will pour out my soul¹³
 in me¹⁴. I will make¹⁵ with¹⁶ you an everlasting cove-
 nant¹⁷. At¹⁸ thy hand I will require¹⁹ the flock²⁰ of my
 father.

עֲדוּתָא¹ פֶּה² (פִּי with suff.) פְּקוּדִים³ דְּרֹךְ⁴ אַחֲרַי⁵ דָּוִד⁶ שְׁכַחִי⁷ שִׁיתִּי⁸
 שְׁלַחֵנִי⁹ סֵפֶר¹⁰ זָכַר¹¹ אֱלֹהִים¹² נִפְשִׁי¹³ עַל¹⁴ (with pl. suff.) כֶּבֶדְךָ¹⁵ לֶבְרִית¹⁶ בְּרִית
 עוֹלָם¹⁷ מִן¹⁸ (prefix) דְּרִישׁ¹⁹ צִאֲנִי²⁰:

§ 33. VAV CONVERSIVE.

1. The preterite when connected by ו with a preceding
 verb in the *future* or *imperative* is made dependant upon
 this verb, and its time is thereby seemingly changed — it
 receiving a future meanin

Vice versa the future when connected by ו with a *past*
tense either expressed or understood, receives the signifi-
 cation of the preterite. See § 102. 1. 2. 3. 4.

2. This ו is called *Vav Conversive* (וְהַפְּוֹד). Pre-
 fixed to the preterite it is the simple ו or ו conjunctive: as
 אָמַר he said, וְאָמַר and he will say, פָּעַל he made, וּפָעַל
 and he will make. Prefixed to the fut. it has Patach

and following Dagesh, before א Kamets (§ 14, II. 2.): as יִשְׁמֹר be will keep, וַיִּשְׁמֹר and he kept, וְאִשְׁמֹר and I kept.

3. The pret. with Vav conv. removes the accent in the first and second person sing. to the ultimate syllable: as קִטַּלְתִּי, but וְקִטַּלְתִּי, אָמַרְתָּ, but וְאָמַרְתָּ.

4. The fut. with vav conv. suffers the removal of its accent from the ultima to the penult, and consequently the last long vowel is changed into a short one. This rule, however, can never be applied to the fut. Kal of the regular verbs, because the penult here is always a closed syllable, § 9, 12, r. *General exception to this rule:* When the third radical is א, or the accent is a principal distinctive.

5. Syntactical rules, § 102.

EXERCISE 48.

וַיֹּאמֶר שְׂאוּל לָעַם אֲשֶׁר אִתּוֹ פָּקְדוּ-נָא² וּרְאוּ³ מִי הָלָךְ
מֵעַמּוּנִי⁴. וַיִּפְקְדוּ וַהֲגִה אֵין יוֹנָתָן⁵ וְנִשְׂא⁶ בָלִי⁷: וַיִּשְׁלַח⁸ יוֹנָתָן
אֶת-קִצֵּה⁹ הַמַּטֶּה אֲשֶׁר בְּיָדוֹ וַיַּטֵּב¹⁰ אוֹתָהּ בִּיעֶרֶת¹¹ הַדְּבָשׁ:
וַהֲיָה עֵקֶב¹² תִּשְׁמְרוּן אֶת הַמִּשְׁפָּטִים¹³ הָאֵלֶּה וְשָׁמַר יְהוָה לָכֶם
אֶת-הַבְּרִית אֲשֶׁר בְּרַת¹⁴ עַמְכֶּם: צִדְקָה¹⁵ צִדְקָה תִרְדֹּף¹⁶ וַיִּרְשֶׁת¹⁷
אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיהָ נָתַן לָהּ: וַיִּמְשְׁכוּ¹⁸ אֶת-יוֹסֵף¹⁹
מִן הַבּוֹר: וַיַּטְבִּילוּ אֶת-הַכֶּתֶנֶת²⁰ בָּדָם²¹: עֵינֶיהָ²² בִּשְׂדֵה אֲשֶׁר
יִקְצְרוּן וַחֲלֹכֶת אַחֲרֵיהֶן²³: וַיִּפְקֹד דָּוִד אֶת-הָעָם אֲשֶׁר אִתּוֹ:
וַיִּחַקֶּע²⁴ יוֹאָב²⁵ בַּשּׁוּפָר²⁶: מֶלֶךְ לָעַם²⁷ אֶת-פָּנָיו²⁸ וַיִּזְעַק²⁹
הַמֶּלֶךְ קוֹל גָּדוֹל³⁰ בְּנֵי אֲבִשָׁלוּם³¹ אֲבִשָׁלוּם בְּנֵי בָנִי: דָּבָר שָׁלַח
אֲדָנִי בִיעֵקֶב³² גִּגְלִל³³ בִּישְׂרָאֵל³²: יְהוָה יְהִי³⁴ בְּכִסְלָה³⁵ וְשָׁמַר
רִגְלָהּ מִלִּכְר³⁶: אִם תִּשָּׁכַב לֹא-תִפְחֹךְ³⁷ וְשָׁכַבְתָּ וְעָרְבָה³⁸
שְׁנָתָהּ³⁹.

number¹ interj. denoting respectful entreaty² and see³ from us⁴ n. p. m.⁵
the bearer of⁶ arms⁷ to put forth⁸ the end of⁹ to dip¹⁰ (honey) twig, honey-

comb¹¹ because¹² judgments¹³ to cut¹⁴, כָּרַת כְּרִית to make a covenant (from the ancient custom of cutting up victims on such occasions.) justice, righteousness¹⁵ to pursue¹⁶ to inherit¹⁷ to draw¹⁸ n. p. m.¹⁹ coat²⁰ blood²¹ eyes²² after²³ to blow²⁴ n. p. m.²⁵ trumpet²⁶ to wrap around, to muffle²⁷ face²⁸ to cry, to lament²⁹ great, loud³⁰ n. p. m.³¹ ב into, upon; n. p. m.³² to fall³³ shall be³⁴ strength, support³⁵ capturé, noose³⁶ to be in dread³⁷ to be sweet³⁸ thy sleep³⁹. * § 96, 3. 2.

EXERCISES 48.

And¹ God remembered his covenant with² Abraham. And¹ Abraham weighed³ to Ephron⁴ the silver⁵. And I hewed⁶ two⁷ tables⁸ of stone⁹, and he wrote¹⁰ on¹¹ the tables the¹³ ten¹² commandments¹³. And¹ a mighty¹⁵ king shall stand up¹⁴ and he shall rule (with) great¹⁶ dominion¹⁷. And¹ Moses¹⁸ wrote this law. And¹ Rachel stole the images¹⁹ that (belonged) to her father. Hear²⁰, O Israel, the Lord, our God²¹, the Lord is one²². And¹ thou shalt love²³ the Lord thy God. If²⁴ God will be²⁵ with me²⁶, and¹ will keep²⁷ me in this way²⁸, and¹ will give²⁹ me bread³⁰, then³¹ will I serve³² him forever³³. God shall send³⁴ his angel³⁵ before³⁶ thee, and thou shalt take³⁷ a wife³⁸ to my son³⁹ from thence⁴⁰.

8 לחת 7 שני- 6 פסל 5 כסף 4 עפרון 3 שקל 2 את 1 Connect „and“ with the verb:
15 ונבר, connect the article! 13 דברים 12 עשרת 11 על 10 כתב (stones) 9 אבנים
18 משה cf. §. 90, 2. 17 ממשל 16 רב 14 stand up עמד, after the noun! cf. §. 90, 2.
27 שמר 26 עבד 25 יהיה 24 אם 23 אהב 22 אחז 21 אלהים 20 שמע 19 תרפים
35 מלאך [fut. A.] 34 שלח 33 לעולם 32 עבר (vav Conv.) 31 לחם 30 נתן 29 דרך 28
: 40 שם [with suff. בני etc.] 39 בן 38 אשה 37 לקח [with plur. suff. לפני etc.] 36 לפני

§ 34. THE IMPERATIVE.

1. The imperative belongs to the second groundform: the infin. const., and in most instances is identical with it in form; as קטל Inf. const. and קטל Imp.

2. The verbs with A in the fut. retain the same in the imp.: as fut. ישכב he will lie down, ילביש he will be clothed, Imp. שכב, לביש.

3. The Chirek in the f. sing. and m. plur. is called by

the ancient grammarians קלה תנועה light vowel, its sound, originated from Sh'va, being so lightly passed over, that it cannot form a closed syllable with the following Sh'va, hence רדפו, read: ri-d'fu and not rid-fu, עֲרְכוּ (§ 11, 7.).

4. To the imp. is annexed very often the paragogic ה־, expressive of wish and entreaty, emphasis. With paragogic ה־ the form קטל becomes קטלה, the form קטל becomes קטלה: as שכר, שמרה, שכב, שכבה.

5. Before Makkef the Cholem is changed into Kamets-Chatuph: as דרשנא enquire, I pray thee. שפט צדק judge righteously.

6. In pause the dropped vowels O or A in the forms קטל, קטלו return: as משפט אמת שפטו execute true judgment.

7. After the imp. and fut. if the latter be lengthened (optat.), נא is often put, as a particle of incitement and entreaty: I pray thee! (the German: doch! the Latin: dum with the imp. or quaeso, age.): as שלחנא ידה put forth thy hand. ארדה נה I will go down.

8. Syntactical rules. § 104.

EXERCISE 50.

טבלי פת¹ בחמץ²: שפטו³ דל ויתום⁴: חסד⁵ ומשפט שמר:
זאת זכרה לי יהוה לטובה⁶: שמרה זאת לעולם⁷: את־יהוה
הגדול⁸ והנורא⁹ זכרו: לקטו אבנים¹⁰: נצר¹¹ לשונך¹²:
כתבו¹³ לכם את־השירה¹⁴ הזאת: זכור כי עפר אנחנו:
שמעו¹⁵ דבר¹⁶ יהוה: דרשנה נשים¹⁷ את־יהוה: נצרי מצות¹⁸
אמר¹⁹: ספרי הפוכבים: כרתו²⁰ עץ²¹ ושפכו²² על²³ העיר
סללה²⁴ חזקו²⁵ ואמצו²⁶: שלחה הנער²⁷ אתי: שמר²⁸ תם²⁹
וראה³⁰ ישר כי־אחרית³¹ לאיש שלום: שמחו צדיקים באדני:
שכבי עד הבקר: עברו³² מהרה³³ את־המים כי־כבה יעץ³⁴

עֲלֵיכֶם³⁴ אֲחִיתָפֶל³⁵: וְתִקְרָא³⁶ אִשָּׁה חֲכָמָה³⁷ מִדָּעָר שְׁמֵעוּ
שְׁמֵעוּ אֶמְרֵנָא אֶל-יוֹאָב קָרֵב עַד-הֵנָּה: דְּרִשׁוּ טוֹב וְאֶל-רָע:

morsel, sc. of bread¹ vinegar² orphan³ mercy⁴ for good⁵ for ever⁶ great⁷ terrible⁸ stones⁹ keep¹⁰ tongue¹¹ evil¹² to write¹³ song¹⁴ to hear¹⁵ the word of¹⁶ women¹⁷ the commandment of¹⁸ mother¹⁹ to hew²⁰ tree²¹ to cast²² against²³ a mound, rampart²⁴ to be strong²⁵ to be courageous²⁶ boy, youth²⁷ to mark²⁸ the perfect (man)²⁹ behold³⁰ the end³¹ to pass over³² quickly, hastily³³ to advise, with עַל against one³⁴ n. p. m.³⁵ then cried³⁶ wise³⁷ (f.).

EXERCISE 51.

Flee¹ (pl. m.) from this place. Write (pl. f.) a letter to the king. Keep (sing. f.) the word of² the Lord. Seek³ (pl. m.) the Lord. Seek (sing. f.). Seek (pl. f.). Seize⁴ (pl. m.) the prophets of⁵ Baal⁶. Shut⁷ (pl. f.) the door⁸. Keep (paragog.) this (f.) forever⁹. Preserve¹⁰ (paragog.) my soul¹¹, for pious¹² I (am). Remember (parag.) this (f.) my God! Stretch¹³ out¹³ thy hand towards* Him. Send (parag. fut. A.) me, I pray thee, one¹⁴ of the young men¹⁵. Offer¹⁶ unto God thanksgiving¹⁷. Sacrifice¹⁸ (pl. m.) to your God in the land! Trust¹⁹ in²⁰ the Lord with²¹ all thine heart²². Remember (following Makkef!) I pray thee, the word²³ of thy father.

בָּרַח¹ דְּבַר² דְּרִשׁ³ תִּפְשׁ⁴ נְבִיאִי⁵ בְּעַל⁶ סִנֵּר⁷ דִּלְתָּ⁸ לְעוֹלָם⁹ שְׁמַר¹⁰
נִפְשִׁי¹¹ חֲסִיד¹² בְּרַע¹³ אֶל *with pl. suff. אֶחָד¹⁴ נְעָרִים¹⁵ זָכַח¹⁶ [fut. A.]
תּוֹדָה¹⁷ זָכַח¹⁸ בָּטַח¹⁹ אֶל²⁰ בָּ²¹ לִבִּי [with suff. לְבִי] דְּבַר²².

§ 35. THE PARTICIPLE.

1. The participles are formed from the first ground-form (the preterite). Kal has two participles, one active and one passive. In the act., the first radical takes ׀ or —, the second —; in the pass., the pretonic Kamets remains (in sing. masc.); and ׀ (or sometimes, in order to form pass. substantives — § 56, 3.) is inserted between the two last radicals: קָטוּל killed; אֲסוּר fettered, אֲסִיר a prisoner.

2. The participle involves in its signification the person or thing to which the action is attributed: as שֹׁמֵר keeping, properly one that keeps, or a keeper, אֲהֹב a loving person,

friend, אהוב a beloved person. The participle thus having the character of a noun is treated as such: 'receiving the article: as האהב, and possessing the same terminations of gender and number, (§ 57, § 58).

3. The part. preceded by the personal pronoun expresses present time: as אנכי הֵלֵךְ I go.

4. קטל (or קוטל) is the regular participle of the verbs middle A, like קטל; the participles of the verbs middle E and O are identical in form with the pret.: as זקן (to be or grow old) pret., זקן part. יגר (to fear) pret., יגר or יגור part.

5. Sometimes poetically, the old union-syllable '— is appended to the st. const. m. and f. of the part. act.: as שְׁכֵנִי סִנֵּה the inhabitant of the thorn-bush. 5. Mos. 33, 16. הַפְּכִי הַצּוּר who changes the rock; Ps. 114, 8. יֹשְׁבֵי Ps. 123, 1. אֲסֵרִי 1. Mos. 49, 11. אֲהַבְתִּי Hos. 10, 11. Sometimes the ' is not read: as יֹשְׁבֵתִי, יֹשְׁבֵתִי Jer. 22, 23. 51, 13.

6. The inflection of the participles active and passive are:

<i>Part. act.</i>		<i>Part. pass.</i>	
S.	P.	S.	P.
m. קוֹטֵל	m. קוֹטְלִים	m. קְטוּל	m. קְטוּלִים
f. קוֹטֵלֶת (קוֹטְלָה)	f. קוֹטְלוֹת	f. קְטוּלָה	f. קְטוּלוֹת

7. Syntactical rules. § 107.

EXERCISE 52.

אֱלֹהִים מִשַׁל כָּל: יְהוָה אֱהַב¹ צְדִיקִים: שְׁמֵרִים הֵם אֶת־
 דֶּרֶךְ יְהוָה בְּאִשֶּׁר² שְׁמְרוּ אֲבוֹתָם³: דְּבוּרָה שִׁפְטָה אֶת־יִשְׂרָאֵל
 בַּעַת הַהִיא: יִשְׁפֹּט יְהוָה הַשִּׁפְט הַיּוֹם בֵּין⁴ יִשְׂרָאֵל וּבֵין עַמּוֹ:
 הַזֵּרְעִים בְּרַמְעָה⁵ בְּרָנָה⁶ יִקְצְרוּ: כָּשֶׁל⁷ עוֹזֵר⁸ וְנָפַל עוֹר:
 הַלֹּא־הֵימָּה כְּתוּבָה עַל־סֵפֶר⁹ הַיֵּשֶׁר: יֵשׁ¹⁰ עֶשֶׂר¹¹ שְׁמוֹר
 לְרַעָה¹²: גּוֹל אָבִיו¹³ וְאִמּוֹ¹⁴ וְאָמַר אֵין¹⁵־פֶּשַׁע¹⁶ חֵבֶר¹⁷ הוּא
 לְאִישׁ מִשְׁחִית¹⁸: קוֹל¹⁹ דְּבָרִים²⁰ אֲתָן שְׁמְעוֹת: מִי־הָאִישׁ
 הַחֹפֵץ²¹ חַיִּים: מִים גְּנוּבִים יִמְתְּקוּ²²: אֶת רֹבֶצֶת²³ תַּחַת²⁴

מִשְׁאָן²⁵: צִדְקָת²⁶ יְהוָה עֲמָדָת²⁷ לְעַד²⁸: סוּמָךְ²⁹ יְהוָה לְכָל־
הַנִּפְלִיִּם: הָאֲנָשִׁים³⁰ הָאֵלֶּה שְׁלָמִים³¹ הֵם: אֵלֶּה הַפְּקוּדִים
אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן: הַחֲכָם עֵינָיו בְּרָאשׁוֹ וְהַכְּסִיל בַּחֲשָׁךְ
הוֹלֵךְ: אֹהֵב כֶּסֶף לֹא־יִשְׁבַּע³² כֶּסֶף: שֹׁמֵר רוּחַ לֹא יִזְרַע: יְהוָה
נָתַן לַיֶּעֶף³³ כֹּחַ: דוֹר הַלֵּךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֲמָדָת:

to love¹ as² their fathers³ between⁴ fear⁵ joy⁶ to totter⁷ to help⁸ book⁹
there is, are¹⁰ riches¹¹ evil, harm¹² his father¹³ his mother¹⁴ (it is) not¹⁵
transgression¹⁶ companion¹⁷ destruction, corruption¹⁸ sound¹⁹ words²⁰ de-
sire²¹ to be sweet²² to lie down²³ under²⁴ thy burden²⁵ righteousness of²⁶
to stand, endure²⁷ for ever²⁸ to uphold²⁹ men³⁰ peaceable³¹ to have abund-
ance of³² faint³³.

EXERCISE 53.

The Lord raiseth up¹ (those that are) bowed down².
Three³ kings⁴ are standing up⁵. Wherefore⁶ do ye trans-
gress⁷ the commandment⁸ of the Lord? The wealth of⁹
the sinner¹⁰ is laid up¹¹ for the just. The iniquity of¹²
Ephraim¹³ is bound up¹⁴, his sin¹⁵ is hid¹⁶. She dwells¹⁷
in the midst¹⁸ of my people. Ye (fem.) go¹⁹ the way²⁰ of
all the earth. The beasts²¹ of the field flee²¹ from²² the
lion²³. The door²⁴ is opened²⁵. Wherefore liest thou²⁶
upon²⁷ thy face²⁸? The ant²⁹ gathereth³⁰ her food³¹ in
the harvest³². The fool foldeth³³ his hands³⁴ together³⁵.

זָקַף¹ כָּפַף² שְׁלָשָׁה³ מְלָכִים⁴ עָמַד⁵ לְפָנֶיהָ⁶ עָבַר⁷ פָּה⁸ st. const. 8 פִּי
חִיל⁹ st. const. 9 חִיל¹⁰ חוּמָא¹¹ צָפַן¹² עֵין¹³ st. const. 12 עֵין¹⁴ צָרַר¹⁵
חֲטָאתָ¹⁶ (fem.) 16 צָפַן¹⁷ שָׁכַן¹⁸ בְּתוֹךְ¹⁹ הָלַךְ²⁰ ב²¹ דִּבֶּר²² חַיִּית²³ פָּרַח²⁴
מִפְּנֵי²⁵ אָרִי²⁶ דָּלַת²⁷ (fem.) 24 פָּתַח²⁸ נָפַל²⁹ עַל־³⁰ פָּנֶיךָ³¹ נִמְלָה³² [fem.] 29
אָנַר³³ מֵאֲכָל³⁴ קָצִיר³⁵ חֶבֶם³⁶ יָדָיו³⁷ 34:

§ 36. NIPHAL.

1. The two principal forms again pointed out in the
paradigm by larger type, are the preterite נִקְטַל and
the inf. const. הִקְטַל. To the first corresponds the
participle נִקְטָל, with the exception of having like all the
other participles of the passive conjugations Kamets under

the second radical. The rest of the forms coincide with the second principal form **הִנָּקַטְל**, for **הִנָּקַטְל**.

2. From the original **יִהְיֶה נִקְטָל** (§ 31, 1.) arises **יִנָּקַטְל** (§ 12, 6, B. 3.), from this, **יִקְטָל** (§ 12, 4), the future Niphal. The first person of the fut. is sometimes found with Chirek under א: as **אֶשְׁפֹּט** I shall judge. The optative always has Chirek: as **אֶמְלֹטָה** I will escape.

3. The 3 pers. fem. of the pret. **נִקְטְלָה** is in pause **נִקְטְלָה** (§ 14, Rising II), identical with the feminine of the participle **נִקְטְלָה**. They are distinguished by the position of the accent: **חִרְעוּ נִשְׁבְּרָה** (*Milra*) part., **חִרְעוּ נִשְׁבְּרָה** (*Milel*) is preterite. (§ 9, 12, I. Note.)

4. In the Infin. after ב and ל, the ה occasionally drops and its vowel recedes (§ 12, 6. B. 3.): as **בִּכְשָׁלוֹ** for **בְּהִכְשָׁלוֹ**.

5. The infin., imp. and fut., when followed by a monosyllabic word, throw back the tone, shortening the final Tsere into Seghol (§ 9, 12, r., § 14, Shortening c.): as **יִלָּכַר בָּהּ** he shall be taken by her, **תִּכָּרֵב זֹאת** this shall be written.

6. With distinctive accents Patach is sometimes put for Tsere: as **וַיִּנְפֹּשׂ** and he was refreshed, **וַיִּנְמַל** and he was weaned.

7. The second and third persons plur. f. regularly have *Patach*, but once with Tsere: **תַּעֲנֶנָּה** Ruth 1, 13.

8. The imper. of Nif. is reflexive or reciprocal in meaning, for no passive verb would allow an imperative.

9. The participle passive of Kal and the part. Nif. thus differ in meaning: the part. Nif. representing the noun to which it belongs as being acted upon in *present time*, whilst the part. pass. of Kal does not take *the time* into consideration: as **הִדְלַת נִפְתָּחָה** the door opened *now*, **הִדְלַת** the door opened, **הִקְנֵה הַנֶּשֶׁבֶר** the cane broken *now*, **הִקְנֵה הַשֶּׁבֶר** the broken cane.

10. The Inflection of the participle is:

S. m.	נִקְטָל	P. m.	נִקְטָלִים
f.	נִקְטָלָה (נִקְטָלָה)	f.	נִקְטָלוֹת

EXERCISE 54.

רָשָׁעִים¹ יִבְשְׁלוּ בָרָעָה²: דֶּרֶךְ רָשָׁעִים בְּאַפְלָה³ לֹא יֵדְעוּ
 בָּמָה⁴ יִבְשְׁלוּ⁵: עֵשִׂיר וָרֶשֶׁת⁶ נִפְגְּשׁוּ⁷: הוֹלֵךְ בְּחֻכָּם יִמְלֹט⁸:
 תִּשְׁבֵּר⁹ בְּעֵץ עוֹלָה¹⁰: רָשָׁעִים בְּרִשְׁת¹¹ זֵוֹ טִמְּנוּ¹² נִלְכְּדָה¹³
 רִגְלָם¹⁴: נִפְשָׁנוּ¹⁵ בְּצַפּוֹר¹⁶ נִמְלֹטָה מִפֶּחַ¹⁷ יוֹקֵשִׁים¹⁸ הַפֶּחַ נִשְׁבֵּר
 וְאִנְחָנוּ נִמְלֹטָנוּ: זְרוּעוֹת¹⁹ רָשָׁעִים תִּשְׁבֹּרְנָה וְסוּמָךְ צַדִּיקִים
 יִהְיֶה: דָּל מֵרַעְהוֹ²⁰ יִפְרֹד²¹: שֹׁפֵךְ²² דָּם הָאָדָם בָּאָדָם דָּמוֹ
 יִשְׁפֹּךְ: הוּי צִיּוֹן²³ הַמְּלִטִי: בְּטוֹכָה²⁴ יִקְצוֹף²⁵ שׁוֹנֵא²⁶ וּבָרָעָה²⁷
 יִפְרֹד אוֹהֵב²⁸: הַפְּרֹד מִשְׁנֵאָה וּמֵאוֹהֵב הַזֶּהָר²⁹: הַשֹּׁפֵט טָרֵם³⁰
 תִּשְׁפֹּט: נִכְסְפָה³¹ נִפְשֵׁי לַחֲצוֹת³² יִהְיֶה: הֶלֶךְ הִלַּכְתָּ כִּי-
 נִכְסַף נִכְסַפְתָּ לְבֵית אֲבִיךָ: הִשְׁמָרוּ לָכֶם פֶּן תִּשְׁכַּחוּ³⁴ אֶת-
 בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר בְּרַת עִמָּכֶם: גְּבוּר לֹא-יִנָּצַל³⁵
 בְּרַב-כַּחַ³⁶: אֵין-חֶשֶׁךְ וְאֵין צִלְמוֹת³⁷ לְהַסְתֵּר³⁸ שָׁם³⁹ פָּעִילִי⁴⁰
 אֹן: יְהוָה עָלֶיךָ נִסְמַכְתִּי⁴¹ מִנְעוּרִי⁴²: זֶרַע צַדִּיקִים נִמְלֹט⁴³:
 פְּשָׁעִים⁴⁴ נִשְׁמָרוּ יַחְדוֹ⁴⁵ אַחֲרֵיהֶם⁴⁷ רָשָׁעִים נִכְרְתָה:

wicked¹ mischi² darkness³ at what⁴ stumble⁵ (the Tser in Pause! § 14 Rising II.) poor⁶ to meet each other⁷ to deliver⁸ to break⁹ wickedness¹⁰ net¹¹ to hide¹² to take, catch¹³ their foot¹⁴ our Soul¹⁵ bird¹⁶ snare¹⁷ fowlers¹⁸ arms¹⁹ neighbour, friend²⁰ to separate²¹ to shed²² Zion²³ prosperity²⁴ to be grieved²⁵ enemy²⁶ adversity²⁷ friend²⁸ to take heed²⁹ before³⁰ to long³¹ courts³² that not, lest³³ to neglect, forget³⁴ to be delivered³⁵ multitude³⁶ shadow of death³⁷ to hide one's self³⁸ there³⁹ the worker of⁴⁰ to trust⁴¹ youth⁴² to be delivered⁴³ the transgressor⁴⁴ to be destroyed⁴⁵ together⁴⁶ the end, future⁴⁷.

EXERCISE 55.

The soul¹ of Jonathan² was knit³ with⁴ the soul of David. And⁵ the number⁶ of⁶ the children⁷ of⁷ Israel shall be as⁸ the sand⁹ of the sea, which will not be numbered¹⁰.

Is not¹¹ the whole¹² land before thee¹³? separate¹⁴ thyself, I pray thee, from me¹⁵. And⁵ they separated themselves the one¹⁶ from the other¹⁷. Suddenly¹⁸ Babylon¹⁹ is fallen and destroyed²⁰. Were ye also²¹ sold for²² slaves²³? Thus²⁴ saith the Lord: Behold²⁵, I²⁵ will give²⁶ this city into the hand of²⁷ the king of Babylon, and thou shalt not escape²⁸ out of his hand²⁹ but³⁰ shalt be caught³¹ and given into his hand. We are sold, ye (fem.) are sold, thou (fem.) art sold, ye will be delivered³². And in all³³ things³³ that I have said to you, be circumspect³⁴.

5 connect „and“ with the verb: and shall be וְהָיָה 4 ב קָשֶׁר 3 יְהוֹנָתָן 2 f. 1 נָפֶשׁ
 15 מַעֲלִי 14 פָּרַד 13 לְפָנֶיךָ 12 כָּל־ 11 הִלֵּא 10 כָּפַר m. 9 חוֹל 8 בְּ 7 בְּנִי 6 מִכְּפָר
 24 אִישׁ 16 מַעַל אַחֲזִיז 17 פָּתָאם 18 בָּבֶל 19 (fem.) שָׁבַר 20 גַּם 21 ל 22 עֲבָרִים 23 כֹּה 24
 • Ni. 81 אֶפֶשׁ 30 כִּי 29 מִיָּד 27 מִלֵּט 28 Ni. 26 Part. act. 25 behold I הִנְנִי
 . Ni. 34 שָׁמַר 33 כָּל Ni. 32 מִלֵּט

§ 37. PIEL AND PUAL.

1. The first principal form is קָטַל, the second קָטַל. With the second are allied: the imp. קָטַל, the fut. יִקְטַל, the part. מְקַטֵּל. In Pual the two principal forms are identical.

2. Under the second radical the pret. Piel has Tsere, which changes in the inflection into Patach; as קָטַל, קָטַלְתִּי, קָטַלְתָּ. Occasionally even the principal form is found with Patach: as אָבַר וְשָׁבַר he destroyed and broke in pieces, especially before Makkef: לְמַרְדֵּעַת he teaches wisdom. Seghol in the following three verbs: דִּבֶּר to speak, כָּבַשׁ to wash, כָּפַר to atone.

3. As the first radical in Piel and Pual must be vocalized for the following Dag., the preformatives of these conjugations can retain their original Sh'va: as יִקְטַל, מְקַטֵּל.

4. The participle in these and all the other conjugations (except Kal and Nif.) has a prefixed מ.

5. The inflection of the participles in Piel and Pual is as follows:

<i>Part. Piel.</i>		<i>Part. Pual.</i>	
S.	P.	S.	P.
m. מְקַטֵּל	m. מְקַטְלִים	m. מְקַטֵּל	m. מְקַטְלִים
f. מְקַטֶּלֶת	f. מְקַטְלוֹת	f. מְקַטֶּלֶת	f. מְקַטְלוֹת

NOTE I. Without מ the participle seldom occurs: as שִׁבַּח אֲנִי I praise, Ec. 4, 2. לָקַח taken, 2 Ki. 2, 10.

NOTE II. The feminine in Piel is usually הַתְּ, the ending הַתְּ indicating a nominal signification: as מְכַשֶּׁפָּה a sorceress, witch. In Pual the fem. in הַתְּ is rarely found: מְעַשְׂקָה Is. 23, 12, מְלַמְּדָה id. 29, 15.

6. In those forms of Piel and Pual, which have Sh'va under the second radical, the characteristic Dag. is often dropped: as שִׁלְחָה for שִׁלְחָה she dismissed.

7. The part. Pual like that of Nif. is distinguished by Kamets in the last syllable: as מְקַטֵּל.

8. The infin., imp. and fut., when followed by Makkef, or a word having the tone on the penult, generally take Seghol in the final syllable: as קַדְּשִׁלִּי sanctify unto me; יִבְקֹשׁ לוֹ he seeks him.

EXERCISE 56.

בֶּת-דָּבָל¹ הַשְׂדֹּדָה² אֲשֶׁר־יִשְׁשֶׁלֶם³ לָךְ אֶת-גְּמוּלָךְ⁴ שְׂגִמְלָת⁵
 לָנוּ: תַּחֲנוּגִים⁶ יִדְבֹּר⁷ דָּשׁ: נִכְבְּדוֹת⁸ מְדַבֵּר בָּךְ עִיר הָאֱלֹהִים:
 פִּבְדֹּר⁹ אֶת-יְהוָה מֵהוֹנֶה¹⁰: אָנָּה¹¹ יְהוָה מְלֻטָּה נִפְשִׁי: תַּחֲלֶת¹²
 מִמִּשְׁכָּה¹³ מַחֲלֶת¹⁴ לֵב¹⁵: חֲטָאִים¹⁶ תִּדְרֹךְ¹⁷ רָעָה¹⁸: בִּקֵּשׁ¹⁹-
 לִי חֲכָמָה וְאִין²¹: בִּידֶךָ יְהוָה לִגְדֹל²² וְלַחֲזֹק²³ לִפְלִי²⁴ שִׁמְרֵם²⁵
 תּוֹכַחַת²⁶ יִכְבֹּד: בִּקְשׁוּ צֶדֶק בִּקְשׁוּ עֲנוּהָ²⁷: תּוֹרָה יִבְקֹשׁוּ
 מִכֶּהֱן²⁸: בְּבִסִּי²⁹ מִרְעָה לִבִּי: לָמָּה שְׁלַמְתֶּם רָעָה תַּחַת טוֹבָה:
 הִישַׁלֵּם תַּחַת טוֹבָה רָעָה: מִכְבֹּד אָבִיו יִכְבֹּד מִבְּנוֹ³⁰: יְהוָה

יִשְׁגֹּב ³⁰ אֲבִינוּ ³¹ מֵעוֹנֵי ³² : אֱלֹהִים יִבְקֹשׁ אֶת־הַנִּרְדָּף וְהַנִּרְדָּף
 יִבְקֹשׁ אֶת־אֱלֹהִים : בִּקְשׁוּ חֲזוֹן ³³ . מִנְּבִיא וְתוֹרָה מִכֵּהֶן וְעֵצָה ³⁴
 מִזִּקְנִים ³⁵ : הַסְפִּינָה ³⁶ חִשְׁבָּה ³⁷ לַהֲשִׁיבָה : חָנָן ³⁸ אֲבִינוּ מִכְּבֹד
 עָלֵינוּ ³⁹ : אָדָם לַעֲמֹל ⁴⁰ יֵלֵךְ ⁴¹ : גִּדּוֹל יִהְיֶה וּמִהֲלָל ⁴² מְאֹד :
 שְׂמוּעָה ⁴³ טוֹבָה תִּדְרֹשׁ ⁴⁴ -עֲצִים ⁴⁵ : הַשְׁחֹד יַעֲזֹר ⁴⁶ פְּקָחִים ⁴⁷
 וְיִסְלֹף ⁴⁸ דְּבָרֵי ⁴⁹ צְדִיקִים : אִיּוֹב אָמַר אֶל־אִשְׁתּוֹ ⁵⁰ כְּדַבֵּר אַחַת ⁵¹
 הַנִּבְלוֹת ⁵² תִּדְרְבִי גַם אֶת־הַטּוֹב נִקְבַּל ⁵³ מֵאֵת הָאֱלֹהִים וְאֶת־
 הָרַע לֹא נִקְבַּל : בַּחֲסֹד וְאֶמֶת יִכְפֹּר ⁵⁴ עוֹן ⁵⁵ : זָמְרוּ ⁵⁶ לָאֱלֹהִים
 זָמְרוּ :

Babylon¹ to destroy² to reward³ נְכוּל any act done, good or evil⁴ to do, show good or evil to any one⁵ entreaties⁶ to speak⁷ וְצָרָה to speak entreatingly, glorious things⁸ to honor⁹ wealth, plenty¹⁰ interj. of entreaty, I pray¹¹ hope¹² to defer¹³ sickness¹⁴ the heart¹⁵ sinners¹⁶ to pursue¹⁷ wickedness¹⁸ to seek¹⁹ a scorner²⁰ אִין not²¹ (including the verb *to be*,) to make great²² to give strength²³ to regard²⁴ reproof²⁵ meekness²⁶ priests²⁷ to wash²⁸ בָּנִים sons, children²⁹ to raise³⁰ poor, indigent³¹ affliction³² a vision³³ counsel³⁴ ancients³⁵ ship³⁶ to be about³⁷ to be merciful³⁸ (const. with acc.,) the Most High³⁹ toil, trouble⁴⁰ to bear, bring forth⁴¹ to praise⁴² a report⁴³ to make fat⁴⁴ bone, body⁴⁵ to blind⁴⁶ seeing, having the eyes open⁴⁷ to pervert⁴⁸ the words of⁴⁹ his wife⁵⁰ one of⁵¹ foolish women⁵² to receive⁵³ to forgive⁵⁴ sin⁵⁵ to sing hymns, praises⁵⁶.

EXERCISE 57.

Haman¹ stood up to make request² for³ his life⁴. Be- hold⁵, the righteous⁶ shall be recompensed⁷ on the earth. The Lord rewards⁷ the man of violence⁸. I taught⁹ ye (the) law¹⁰. Miriam¹¹ sung¹² praises¹² to the Lord, with¹³ the harp¹⁴. I have preached¹⁵ righteousness in a great¹⁷ congregation¹⁶. Did ye hope¹⁸ in¹⁹ the Lord? Why²⁰ have ye (f.) not met²¹ the traveller²², with bread and water? I shall not lie²³, thou (f.) wilt not lie, ye will not lie, they (f.) will not lie. Do (pl. fem.) not profane²⁴ the name²⁵ of our God. This (is) the law, (which) the Lord commanded²⁶ to teach you. Thou (f.) art gathering²⁷ ears. Five²⁸ cities²⁹ in the land of Egypt³⁰ are speaking³¹ the tongue of³² Canaan³³. The poor³⁴ (women) are seeking³⁵.

bread. The ears are gathered by the poor. • The tongue (f.) of Canaan is spoken in Egypt.

הָמֵן 1 בָּקַשׁ 2 עַל 3 נִפְשׁוֹ 4 הֵן 5 צָדִיק 6 שָׁלֵם 7 [Pi. act.] חָמֵק 8 לָמַד 9 Pi. 17
 תּוֹרָה 10 מְרִים 11 זָמַר 12 ב 13 בְּנֹרָא 14 בָּשָׂר 15 קָהַל 16 m. רַב 17
 שָׁבַר 18 אֵל 19 מְהִינֵי 20 קָרַם 21 אֲרִיחַ 22 שָׁקַר 23 חָלַל 24 Pi. 25
 צָוָה 26 לָקַט 27 שִׁבְלִים 28 חֲמֵשׁ 29 עָרִים 30 [f.] מְצָרִים 31 דָּבַר 32 Pi. 33
 פָּנְעָן 34 אֲבִינוֹת 35 בָּקַשׁ 36 Pi.

§ 38. HIPHIL AND HOPHAL.

1. The first principal form is הִקְטִיל, the second הִקְטִיל. From the second are drawn all the other forms: imp. הִקְטִל, fut. יִקְטִיל, part. מִקְטִיל, for יִהְיֶה מִקְטִיל, (§ 12. 6. B. 3.). In Hophal, even the two principal forms are the same.

2. Besides the lengthened fut. (§ 32) a shortened, or *apocopated future* exists, which in the regular verb is recognized only in Hiphil by a shortened form in Tsere: as יִקְטִיל fut., יִקְטַל apocopated fut.

3. The apocop. fut. is especially found:

a. In expressions of command and wish, more usually in prohibitions with אַל: as יִכַּרֶּה he may cut off, Ps. 12, 4. אַל תּוֹצֵא let her bring forth, 1. Mos. 1, 24. אַל תִּסְתֵּר hide not, Ps. 27, 9. אַל תִּשְׁחַד destroy not, Ps. 57, 1. Hence called: *Jussive*.

b. After Vav. Conv. excepting in the first person, which generally retains ו־: as וַיִּקְטֹּל, but וַיִּשְׁמַד and I destroyed, Am. 2, 9. וַיִּשְׁלַךְ and I cast, Zec. 11, 13. וַיַּמְלִיךְ and I made king, 1. Sam. 12, 1.

4. Before Makkef the Tsere of the imp. and apoc. fut. becomes Seghol: as הִכְכִּיןָ become familiar! Job 22, 21. וַיִּחַקְכוּ and he laid hold upon him.

5. The tone in Hi. differs from that of the other conjugations, in not resting upon the affirm. הִ—, ו־, and וְ—:

as *הַקְטִילָהּ*, *הַקְטִילִי*, *תַּקְטִילִי*. With Vav Conv., however, they receive in the pret. the tone: as *וְהִבְדִּילָהּ* and she shall divide, Ex. 26, 33.

6. In the inf. after *בכל* generally no contraction takes place, and the form remains *בְּהַקְטִיל*; occasionally, however, the ה drops and its vowel recedes: as *לְשַׁמֵּד* to destroy, Is. 23, 11. *לְשַׁבֵּת* to put an end to, Am. 8, 4. *לְאַרִיב* to cause to languish, 1. Sam. 2, 33.

7. In Hophal there is a second form with Kubbutz: as *הִשְׁלַךְ* he is cast, Da. 8. 11. In the part. this form occurs more frequently, than the reg. one. *מִקְטָר*, Mal. 1, 11. *מִדְבֵּק*, Ps. 22, 16.

8. The inflection of the participles in Hiphil and Hophal are:

<i>Part. Hiphil.</i>		<i>Part. Hophal.</i>	
S.	P.	S.	P.
m. <i>מִקְטִיל</i>	m. <i>מִקְטִילִים</i>	m. <i>מִקְטָל</i>	m. <i>מִקְטָלִים</i>
f. <i>מִקְטִלָּה</i>	f. <i>מִקְטִילוֹת</i>	f. <i>מִקְטָלָה</i>	f. <i>מִקְטָלוֹת</i>

EXERCISE 58.

בֵּין-קֶדֶשׁ¹ לְחַל² לֹא הִבְדִּילוּ³: הִכְשִׁלָתָם⁴ רַבִּים בְּתוֹרָה:
וַיֹּאמֶר⁵ שְׂמוּאֵל⁶ אֶל-כָּל-יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְקִלְכֶם וְאֶכְלַךְ⁷
עֲלֵיכֶם מֶלֶךְ: וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: אֶל-תִּלְשָׁן⁸
עֵבֶד אֶל אֲדוֹנָיו⁹: וּתְשַׁלַּךְ¹⁰ אִשָּׁה אַחַת פֶּלַח¹¹ רֶכֶב¹² עַל-¹³
רֹאשׁ אֲבִימֶלֶךְ: אֲדַנִּי¹⁴ הָאָרֶץ עַל-מָה הִטָּבְעוּ¹⁵: בִּידֶךָ אֶפְקִיד¹⁶
רוּחִי יִהְיֶה אֵל אֱמֶת: לְזוֹת¹⁷ שְׁפָתַיִם¹⁸ הִרְחַק¹⁹ מִפֶּךָ: אֶרֶךְ²⁰
אַפִּים² יִשְׁקִיט²³ רִיב²³: כָּל-מִנְחַת²⁴ כֹּהֵן בְּלִיל²⁵ תִּקְטָר²⁶:
וַיִּמְלֹךְ דָּוִד אֶת-שְׁלֹמֹה²⁷ בְּנוֹ²⁸ עַל-יִשְׂרָאֵל: הַמְשַׁכִּילִים²⁹
יִזְהִירוּ³⁰ כֹּהֵן³¹ הָרִקִּיעַ³²: מְאֹד מְאֹד הִשְׁפֵּל³³ רוּחְךָ כִּי אַחֲרִית
כָּל-אֲנוּשׁ רָמָה³⁴: עֲשִׂיר יִדְבַר כָּלֶם³⁵ מְקִשִּׁיבִים³⁶ וְעַד מְרוֹם³⁷
מְנַשְּׂאִים³⁸ מְלִיו³⁹: הִרְחַק מִרְשָׁע וִירְחַק⁴⁰ הוּא מִפֶּךָ: נֹזְכִירָה⁴¹

שֵׁם יְהוָה: כְּסִילִים מְתִי תִשְׁכִּילוּ: וְתֹאמַר הָאִשָּׁה אֶל־יוֹאֵב
הִנֵּה רָאשׁוּ מִשְׁלָךְ אֵלֶיךָ בְּעֵר⁴² הַחוּמָה⁴³: הִשְׁלַךְ עַל־יְהוָה
יָחֶק⁴⁴:

holy¹ profane² to divide, to show difference³ cause to stumble⁴ said⁵
n. p. m.⁶ to make a king⁷ to slander⁸ master, § 82, 4. b.⁹ to cast¹⁰ a piece¹¹
the upper millstone¹² upon¹³ fundament, foundations of¹⁴ to sink in, to fasten
in¹⁵ to commit¹⁶ perverseness¹⁷ lips¹⁸ to put far¹⁹ slowness²⁰ anger²¹ to
give rest, to still²² contention, quarrel²³ an offering to God²⁴ (especially a
bloodless offering) wholly, entirely²⁵ to burn, sacrifices²⁶ Solomon²⁷ his
son²⁸ to be wise, pious²⁹ to shine³⁰ brightness³¹ firmament³² to humble³³
worm, collect. worms³⁴ all³⁵ (they all, § 98, 2.) to hearken³⁶ hight³⁷ to
lift up, exalt³⁸ words³⁹ to be far off⁴⁰ to mention with praise, i. e. to praise⁴¹
over⁴² wall⁴³ lot, fate⁴⁴.

EXERCISE 59.

Do not cause¹ a stranger² to dwell¹ in³ thy house⁴. This
woman lay⁵ upon her son⁶ and he died⁷ and she took⁸ my
living⁹ son from my bosom¹⁰ and laid¹¹ her dead¹² son
beside me¹³ while¹⁴ I slept¹⁵. And they stript¹⁶ Joseph¹⁷
of his coat¹⁸ and they cast¹⁹ him into²⁰ the pit²¹.
The wife²² of Potiphar²³ slandered²⁴ Joseph. Ye shall
not deliver²⁵ the servant²⁶ to²⁷ his master²⁸ who is es-
caped²⁹ from³⁰ his master unto ye. My sons³¹ strip off³²
your garments³³, my daughters³⁴ clothe³⁵ the naked³⁶.
This woman is clothing the poor. Hide³⁷ (sing. f.) the
child³⁸. Hide (pl. f.) this money. This girl³⁹ is hiding
her brother. Darius⁴⁰ was made king⁴¹ over the realm⁴²
of the Chaldeans⁴³. The girls⁴⁴ are warned⁴⁵. If⁴⁶ your
father⁴⁷ taught you wisdom⁴⁸ and knowledge⁴⁹, then⁵⁰ a
good property⁵¹ was given⁵² you as a possession⁵².

שָׁכַן 1 108 § אל, Hi. Jussiv, not: 2 זָר 3 בְּתוֹךְ 4 שָׁכַב 5 בְּנָה 6 וַיִּקַּח 7 וַיָּמָת 8 וַיִּקַּח 9 חֵי 10 חָק 11 שָׁכַב 12 מֵת 13 אֶצְלִי 14 יָשָׁן 15 פָּשַׁט 16 (with two, acc. § 85, 2. b.) 17 יוֹכֵף 18 כְּתָנֶיהָ 19 שָׁלַךְ 20 § 19, 6. Hi. 21 בּוֹר 22 אִשָּׁת 23 פּוֹטִיפָר 24 לָשָׁן 25 סָגַר 26 אֶל 27 אֲדוֹנָיו 28 נָצַל 29 מֵעַם 30 בָּנִי 31 פָּשַׁט 32 בְּנֵיכֶם 33 בְּנוֹתִי 34 לְבַשׁ 35 עֲרֹמִים 36 צָפֹן 37 יָלַד 38 יָלְדָה 39 דְּרִיזָה 40 מְלֹךְ 41 מַלְכוּת 42 כְּסָרִים 43 נְעֻרוֹת 44 וְהָרָה 45 אִם 46 אֲבִיכֶם 47 חֲכָמָה 48 דַּעַת 49 אֵן 50 נָחֵלָה 51 נָחַל 52 Ho. 52 [fem.]

§ 39. HITHPAEL.

1. In Hithpael the two principal forms coincide.

2. The rules given above (§ 12, 5.) apply to Hithpael. In Verbs commencing with a sibilant, transposition occurs: as **הִשְׁתַּמֵּר**, for **הִתְשַׁמֵּר**. Before **צ**, the **מ** is changed into **ט**: as **נִצְטַדֵּק**, for **נִתְצַדֵּק** (§ *ibid.*).

3. Verbs commencing with **ר**, **ט**, **ת**, sometimes also with **נ**, **כ** and the sibilants, assimilate the **ת** of Hithp.: as **הִדְפָּה**, for **הִתְדַפָּה** (§ 12, 4.).

4. The pret. has usually Patach in the final syllable: as **הִתְחַזַּק** to show one's self courageous, 2. Ch. 13, 7. Patach occurs also in the fut. and imp., especially in pause, and in the future, when expressing command or wish: as **הִתְעַנְנָה** delight thyself, Ps. 37, 4; **הִתְקַדֵּשׁ** sanctify thyself, Jos. 3, 5. **אַל-תִּתְעַלֵּם** hide not thyself, Ps. 55, 2. **יְבָרַךְ שְׁמוֹ** His name be blessed! In pause the Patach oftentimes is lengthened into Kamets: **הִתְאַזָּר** he girded himself, Ps. 93, 1. **יִתְאַבֵּל** he mourns, Ez. 7, 12.

5. When the accent is thrown forward by Vav Conv. (§ 33, 3.), the Tsere in the pret. sometimes is shortened into Chirek: **וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי** I will show myself great and holy, Ez. 28, 23. **וְהִתְקַדַּשְׁתֶּם** and ye shall show yourself holy, Lc. 11, 44.

NOTE I. A form of very seldom occurrence is *Hothpael* (with Kameth-Chatuph or Kubbuts under the preform. **ה**), the sense of which is purely passive, as **הִתְפַּקְרוּ** they were mustered, numbered, Num. 1, 47. **הִתְכַּבְּסוּ** (arising from **הִתְכַּבֵּסוּ**) to be purified, Lev. 13, 55. **הִתְטַמְּאוּ** to be defiled, Deut. 24, 4. **הִתְיַטְּאוּ** to be made fat, Is. 34, 6.

NOTE II. In later Hebrew (Mishna and Talmund) a pret. form Nithpael is very frequently used in a purely passive sense: as **נִתְאַרְמְלָהּ** she became a widow, **נִתְגַּיְרָהּ** she was made a proselyte, **נִתְגַּרְשָׁהּ** she was divorced, **נִתְרַפָּא** he was cured, etc. In Biblical Hebrew this form three times only occurs: **וְנִכְפַּר** to be forgiven, Deut. 21, 8. **וְנִוְסַר** to be instructed, corrected, Ez. 23, 48. **וְנִשְׁתָּוָה** to be alike, Prov. 27, 15.

6. Forms followed by Makkef, take Seghol: as יתעלם-שֶׁלֹג the snow hides itself, Job, 6, 16

7. The inflection of the participle is:

S. m. מִתְקַטֵּל f. מִתְקַטֶּלֶת P. m. מִתְקַטְּלִים f. מִתְקַטְּלוֹת

EXERCISE 60.

בְּזֹאת יִתְהַלֵּל¹ הַמִּתְהַלֵּל² וְיָדַע³ אֶת־יְהוָה: יֵשׁ
מִתְעַשֵּׂר⁴ וְאֵין⁵ כָּל⁶: אִם לֹא חָלַק⁷ לָךְ בְּבִינָה אֶל תִּתְחַכֵּם⁸
פְּדֻתֶיהָ⁹ לְבֹנוֹ¹⁰: אֶל תִּצְטַדֵּק¹¹ לִפְנֵי־אֱלֹהִים וּלְפָנַי מֶלֶךְ אֶל
תִּתְחַכֵּם: הַמִּשְׁתַּכַּר¹² וְלֹא בְּמִשְׁפָּט מִשְׁתַּכַּר אֶל־צָרוֹר¹³ נָקוֹב¹⁴:
טוֹב לֹא־אִישׁ אֲשֶׁר יִשְׁתַּמֵּר מֵעוֹן: הַצְדִּיקִים יִתְמַכּוּ¹⁵ בְּכּוֹד
וְהַתְעַנּוּ¹⁶ עַל רֹב שְׁלוֹם: אֲכֹן¹⁷ אֹתָהּ אֶל מִסְתַּתֵּר¹⁸ יְהוָה:
בַּעַת צָרָה¹⁹ יִצְרֹפוּ²⁰ וְיִתְלַבְּנוּ²¹ צְדִיקִים: גַּם בְּמַעַלְלָיו²² יִתְגַּבֵּר²³.
נָעַר: מִתְהַדָּר²⁴ בְּאָדָר²⁵ זָר²⁶ אִישׁ מִתְכַּבֵּד²⁷ בְּכּוֹד²⁸ שֶׁקֶר²⁹:
אֶל תִּתְעַצֵּב³⁰ כִּי הִשְׁמַחָה³¹ תִּגְדִּיל³² חֲכָמָה וְעַצְבוֹן³³ יִכְבִּיר³⁴
כָּסֶל³⁵:

to glory¹ to understand² to know³ to feign one's self rich⁴ not⁵ (including the verb „to have") anything⁶ part⁷ to think one's self wise⁸ thou becomest⁹ contempt¹⁰ to justify one's self¹¹ to earn wages¹² bag¹³ to bore, pierce¹⁴ to obtain¹⁵ to delight one's self¹⁶ surely, truly¹⁷ to hide one's self¹⁸ distress, adversity¹⁹ to purify²⁰ to cleanse one's self²¹ works, deeds²² to be recognised²³ to decorate one's self²⁴ cloak, mantle²⁵ strange²⁶ to show one's self honorable²⁷ honor of²⁸ lie, falsehood²⁹ to grieve one's self³⁰ joy³¹ to make great³² sorrow³³ to multiply³⁴ folly³⁵.

EXERCISE 61.

Behold men beat¹ at² the door: And³ Jonathan stripped³ himself of the robe⁴, that (was) upon⁵ him, and gave it⁶ to David. Little⁸ children⁷ came forth⁹ out of the city and mocked¹⁰ Elisha¹¹. David is hiding himself¹² in the desert¹³. Joseph made himself strange¹⁴ unto his brethren¹⁵. Before Thee¹⁶, O Lord! we shall not be justified¹⁷. Women disguising themselves¹⁸ and putting on¹⁹ other²¹ garments²⁰. Always²² we shall purify ourselves²³ and walk²⁴ with²⁵ the Lord. Do not hide thyself²⁶ from thine own²⁷ flesh²⁷. Consider²⁸ (pl. f.) the deeds²⁹ of the wicked³⁰ and

turn away³¹ from them. Do not feign yourselves rich³², if in truth the Lord has not given³³ you wealth³⁴.

דָּפַק 1 Part. Hith. עָלַךְ 2 פָּשַׁטְתָּ 3 Hith. (with acc.) מָעִילָה 4 עָלַי 5 (with plur. suff.) וַיִּתְּנָהוּ 6 נְעָרִים 7 קַטְנִים 8 (90, 2) יָצָא 9 קָלַם 10 (with foll.) אֱלִישֶׁע 11 סָתַר 12 מִדְּבָר 13 נָכַר 14 אֲחִיו 15 לְפָנֶיךָ 16 צָרָךְ 17 חָפֵשׁ 18 לְבַשׁ 19 בְּגָדִים 20 אַחֲרֵים 21 (90, 2) הָמִיד 22 קָרַשׁ 23 הִלֵּךְ 24 אֵת 25 עָלָם 26 Hith. בָּשָׂרְךָ 27 שָׁכַל 28 with Hith. עַל מַעֲשֵׂי 29 רְשָׁעִים 30 רָחַק 31 Hith. עָשָׂר 32 נָתַן 33 עוֹשֶׂיךָ 34 :

CHAPTER VII.

THE GUTTURALS.

*§ 40. VERBS PE GUTTURAL.

1. When the first radical is one of the gutturals אהחע, in all the forms requiring simple Sh'va, it receives Sh'va, comp. as עֲמַדְתָּם to stand (§ 5.).

2. When standing for *vocal* Sh'va, it is generally Chateph Patach: as עֶמַד for עָמַד; יַעֲמַד from the Inf. const. עֲמַד.

3. The helping vowel under the serviles אֵתֶן is always that of the Chateph: as יַעֲמַד (§ 14, Rising I B.).

4. If the Sh'va be *silent*, the vowel added to it must be either identical or homogeneous with the preceding: as נַעֲמַד for נָעַמַד (Pret. Niph.), Seghol and Chirek being homogeneous (§ 3, 3.) הַעֲמַד for הָעַמַד (Pret. Hof.), יַעֲמִיד for יָעִמִיד.

5. In forms with the affirmatives הֵ, וּ, אֵ, before which the vowel of the second radical drops, the comp. Sh'wa loses its Sh'va points: as יַעֲמָדוּ from יַעֲמַדוּ; תַּעֲמָדִי from תַּעֲמַדִי; נַעֲמָדָה from נַעֲמַדָה.

6. The future of the verbs Fut. O. in most cases has Chateph-Patach: as יַעֲבֹד to serve. The verbs Fut. A. take Chateph-Seghol: as יִחְזֹק to be strong.

NOTE. Sometimes verbs with Chateph-Seghol take Patach, when the form is augmented by affirmatives: as יַאֲסֹד to bind, with Suff. יִאֲסְדוּ, יִאֲסֶה, יִאֲסֶה to collect, תִּאֲסְפִי, יִאֲסְפוּ.

7. Some verbs retain simple Sh'va under the guttural. This is most frequently the case with ח: as יִחְמֹר to covet, יִחְסַר to want, lack.

8. The Inf., Imp. and Fut. Nif., which require a Dag. for the assimilated נ Nif. (§ 12, 4.), will lengthen the vowel under אֵיתָן, to compensate for the Dag.: as יִחְרֹת to cut in, engrave, for יִחְרֹת, יַעֲמֹד, for יַעֲמֹד. ר in this characteristic is associated with the gutturals: as יִרְדֹּף to pursue.

EXERCISE 62.

אֶל-תֵּאָהֵב שְׁנָה¹: הִיחַפֵּךְ² בּוֹשִׁי³ עוּרוּ⁴: לֹא יִחַפֵּץ⁵ כָּסִיל
בְּתוֹבָנָה⁶: אֶל-תִּחְרֹשׁ⁷ עַל-רֵעֶךָ רָעָה וְהוּא יוֹשֵׁב⁸ לְבֶטֶח⁹ אִמָּךְ:
בְּטוֹב¹⁰ צְדִיקִים תַּעֲלֶץ¹¹ קָרְיָה¹² וּבִאֲבֹד רָשָׁעִים רָנָה: צְדִיק
מַצֵּה נַחֲלָץ¹³: בְּהֵעֵת¹⁴ צְדִיקִים יִחְלְצוּ: גַּם אֵוִיל¹⁵ מִחֲרִישׁ¹⁶
חֶכֶם יִחְשֹׁב¹⁷: אִהְיֶה¹⁸ יוֹן וְשֹׁמֵן¹⁹ לֹא יַעֲשִׂיר²⁰: עֵץ חַיִּים הַחֲכָמָה
לְמַחְזִיקִים²¹ בָּה: טָרֶם תִּבְחַן²² אֶל תֹּאשִׁים²³ דָּרֵשׁ וְתִקֹּר²⁴
וְאַחֲרֵי²⁵ תִּשְׁפֹּט: אֶל תִּחְשֹׁךְ²⁶ עוֹר²⁷ מֵאֲבִיוֹן: לֹא תַעֲזוֹב²⁸
דְּבָרִי²⁹ חֲכָמִים כִּי מִהֶם תֵּאֲלֹף³⁰ חֲכָמָה: בְּמִשַּׁל רָשָׁע יֵאָנַח³¹
עַם: פְּתִי³² יֵאָמֵן³³ לְכָל דָּבָר: בָּרֵב דְּבָרִים לֹא יִחְדַּל³⁴-
פֶּשַׁע³⁵: מֵאֲחוֹ³⁶ בִּזְפֹת³⁷ יִדְבֹק בִּידָיו וּמִתְחַבֵּר³⁸ לְרָשָׁע יֵאֲלֹף
אֲרֻחוֹתָיו³⁹: עָרוֹם⁴⁰ רָאָה רָעָה וְנִסְתָּר וּפְתִיִּים⁴¹ עָבְרוּ
וְנִעְנְשׁוּ⁴²: שֹׁנֵא⁴³ בָּצַע⁴⁴ יֵאָרִיךְ⁴⁵ יָמִים: אֲכֻזִּיּוֹת⁴⁶ חֲמָה⁴⁷
וְשֹׁטֶף⁴⁸ אָף⁴⁹ וּמִי יַעֲמֹד לִפְנֵי קִנְאָה⁵⁰:

sleep¹ to change² Ethiopian³ skin⁴ to have delight⁵ understanding⁶ to de-
vise⁷ to dwell⁸ securely⁹ prosperity¹⁰ to rejoice¹¹ city¹² to draw, deliver¹³
intelligence¹⁴ a fool¹⁵ to keep silent¹⁶ to count¹⁷ oil¹⁸ to become rich¹⁹ to lay
hold²⁰ to examine²¹ to condemn, punish²² to explore²³ after, then²⁴ to hold
back, restrain²⁵ help²⁶ to leave, miss²⁷ the words of²⁸ to learn²⁹ to mourn³⁰
the fool, simple³¹ to believe³² to be wanting³³ trespass³⁴ to seize³⁵ pitch³⁶
to join one's self³⁷ way³⁸ prudent man³⁹ simple⁴⁰ to pass on⁴¹ to punish⁴²
to hate⁴³ unjust gain⁴⁴ to lengthen⁴⁵ fierceness, cruelty⁴⁶ fury⁴⁷ a flood⁴⁸
wrath⁴⁹ envy⁵⁰.

EXERCISE 63.

In the place of¹ great² men² do not stand³. The⁴ house of⁴ the righteous shall stand. The fatherless⁵ and the widow⁶ do (m. pl.) not oppress⁷. And⁸ Pharaoh⁹ heard¹⁰ this thing and⁸ he sought¹¹ to slay¹² Moses¹³. Thou shalt not oppress¹⁴ a hired¹⁴ servant¹⁵, do (f. s.) not take¹⁶ to pledge¹⁶ the raiment¹⁷ of a widow. My heart¹⁸ trusted¹⁹ in the Lord and I am helped²⁰ and my heart rejoiceth²¹. The Lord said unto these wicked: as²² you have forsaken²³ me, thus²⁴ I will forsake you, as you have plowed²⁵ wickedness²⁶, thus you shall reap²⁷ iniquity²⁸, and⁸ I will cause you to eat²⁹ the fruit³⁰ of falsehood³¹. Let be put to silence³² the lying lips³³, which speak³⁴ against³⁵ the righteous arrogancy³⁶. O³⁷ sword³⁸! put thyself³⁹ into⁴⁰ thy scabbard⁴¹ and rest⁴².

מִקוֹם 1 גְּדוֹלִים 2 עָמַד 3 § 104, 2. בִּירוֹם 4 יְתוֹם 5 אֶלְקָנָה 6 עָשָׂק 7
 13 מִשָּׁה 12 הֲרַגְנִי 11 פָּקַדְתָּ [Fut. A] 10 שָׁמַעְתָּ 9 פָּרַעְוָה 8 connect and with the verb.
 Fut. 21 עָלָיו Nif. 20 עוֹרָב with 19 בָּטַח 18m. לִבִּי, לֵב 17 בָּנָה 16 חָבַל 15, 14 שָׁכַר
 פֶּאֶשֶׁר 22 עוֹב 23 בֵּן 24 חָרַשׁ 25 רָשָׁע 26 קָצַר 27 עוֹלָתָהּ 28 אָכַל 29 { 25 7, 5 }
 פָּרִי 30 כְּחוֹשׁ 31 פָּאֵס 32 אֵלֶם 32 Jussiv Nif. 33 שִׁפְתֵי-שָׁקֶר [f.] 34 דָּבַר Part. 35 עַל
 עָתֵק 36 הוּא 37 חָרַב 38 [f.] 39 אָפַק Nif. 40 אֵל 41 תַּעֲרֶךְ 42 רָנַע Nif.

§ 41. VERBS AYIN GUTTURAL.

1. These verbs are subject to the same variations as the verbs Pe Guttural, taking Sh'va comp. in all those forms where the second radical has Sh'va: as רָחַק to 'go far away, for רָחִיק; תִּשְׁחַט to slaughter, for תִּשְׁחָט.

2. The fut. and imp. in these verbs are regularly A: as יִרְחַק.

3. Pi. Pu. and Hith., which require the characteristic doubling of the second radical, lengthen the vowel under the first to compensate for the omitted Dag.: as בָּרַךְ for מְבָרֵךְ, מְבָרֵךְ for מְבָרֵךְ, מְבָרֵךְ for מְבָרֵךְ.

Before ה, ח, ו, and ע the preceding vowel very often remains short: as בָּעַר to destroy, צָחַק to mock, מָטְהַר to cleanse.

4. In Pi.¹ and Hithp. the Tsere of the last syllable is shortened to Seghol by throwing back the accent, which often occurs after Vav Conv.: as ויִגְרֹשׁ and he drove away, for ויִשְׁרֹת, and he ministered, for ויִשְׁרֹת, or when a monosyllabic word or one with the tone on the penult follows: as לִצְחֹק בִּי to mock me, לִשְׂרֹת שָׁם to minister there. (§ 14, Shortening c.).

EXERCISE 64.

בָּמִים יִתְלַבֵּן בְּגָדִי¹ וּבָאֵשׁ יִצְרֹף כְּסָף וְהָאָדָם בְּלִמּוּדִים²: עַל
זָקֵן כָּל³ תִּלְעַג⁴ זָכוֹר כִּי גַם אֹתָהּ תִּזְקֹן⁵: הִיתָפָאֵר⁶ הַגִּזְזֹן
עַל הַחֲצֵב⁷ בּוֹ: יְהוָה יִבְרַךְ⁸ אֶת־עַמּוֹ בְּשָׁלוֹם: גִּרְשׁ⁹ לִי וִיצֵא¹⁰
מִדּוֹן: אָדָם כָּצֵל יִבְרַח¹¹ וְלֹא יַעֲמֹד¹²: וְיְהוָה בֵּרַךְ אֶת־אֲבֹרָתָם
כָּפֹל: מִבְּרַךְ רֵעֵהוּ בְּקוֹל גְּדוֹל בְּבִקְרֵי הַשָּׂדִים¹³ קָלָה תַּחֲשֹׁב¹⁴
לוֹ: וַיִּמָּאֵן¹⁵ יַעֲקֹב לְהִתְנַחֵם¹⁶: וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָאִשָּׁה אֵל־
נָא הַכְּחָדִי¹⁷ מִמֶּנִּי דְבַר אֲשֶׁר אָנֹכִי שָׁאֵל¹⁸ אֹתָךְ: אֵת אֲשֶׁר
תִּבְרַךְ מִבְּרַךְ: בֶּן־אָדָם אֲמַרְלָהּ אֵת אֶרֶץ לֹא מְטַהֵרָה²⁰
הִיא: הַטְּהִירוּ וְהַחֲלִיפוּ²¹ שְׂמֹלוֹתֵיכֶם²²: לֹא־תִבְחָשׁוּ²³ וְלֹא
הַשְׁקִרוּ²⁴ אִישׁ בְּעֵמִיתוֹ²⁵: אִישׁ־מִרְמָה²⁶ יִתְעַב²⁷ יְהוָה: בָּרְכִי
נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחִי כָל־גִּמְלוֹי:

garment¹ training, instruction² not³ to mock⁴ to grow old⁵ to boast one's
self⁶ to hew⁷ to bless⁸ to cast out⁹ shall go¹⁰ to flee¹¹ to continue¹² early¹³
§ 105, 6. a curse¹⁴ to refuse¹⁵ to comfort, console one's self¹⁶ to hide¹⁷ to
ask¹⁸ son of¹⁹ to purify, to clean²⁰ to change²¹ garments²² to deny, deal
falsely²³ to lie²⁴ fellow-man²⁵ deceit, fraud²⁶ to abhor²⁷.

EXERCISE 65.

Serve¹ (p. m.) the Lord in truth², and if (it be) evil³ in your
eyes⁴ to serve the Lord, choose you⁵ this day⁶ whom you will
serve, whether⁷ the gods, which your fathers⁸ served⁹ or¹⁰
the gods¹¹ of¹² the Amorites¹³, in whose land¹⁴ you dwell;
I and my house¹⁵, we will serve the Lord. And¹⁶ the
people said¹⁷, God forbid¹⁸ that we should forsake¹⁹ the

Lord, to serve other¹⁸ gods; for the Lord drove out¹⁹ from before us²⁰ all the people²¹; also we will serve the Lord, for he is our God. Do not deny²² your (pl. m.) God. The Lord trieth²³ the righteous. They cried²⁴ unto God and were delivered²⁵. Truth (f.) does not spring up²⁶ until²⁷ the lie²⁹ is rooted out²⁸. We bless³⁰ you in the name of the Lord. And he drove out the man. How long³¹ refuse³² ye to keep my commandments? Haste thee³³ (fem. s.) escape³⁴ (f. s.) thither³⁵. How long will ye despise³⁶ intelligence³⁷, will ye regard³⁸ it as³⁹ an adversary⁴⁰, whilst⁴¹ it loves⁴² you, seeks⁴³ your welfare⁴⁴, to lead⁴⁵ you in the way of⁴⁶ integrity⁴⁷.

עבר 1 אמת 2 [f.] רע 3 בעיניכם 4 Dat. היום 5 אים 6 8 verb before the noun
 אבותיכם 9 ואם 10 אלהי 11 האמרי 12 בארצם 13 [§ 23, 4, § 96, 2.] ביתי 14 ויאמר 15
 חלילה לנו 16 [the adj. after the noun § 90, 2.] אחרים 17 transl. from forsaking [§ 30, 1.]
 גרש 19 מפינינו 20 עמים 21 כחש 22 ב כחן 23 Fut. זעק 24
 מלט 25 צמח 26 Fut. ער 27 שרש 28 Pu. כוב 29 m. פךך 30 Pi. pret. ער
 אנה 31 מאן 32 Pi. pret. מהר 33 מלט 34 Nif. שפה 35 נאין 36 תבונה 37 [f.]
 חשב 38 איב 39 Part. act. f. אהב 42 דרש 43 transl. it [f.] is loving 41
 טוב 44 נהל 45 Pi. the vowel short! 46 ררך 47 תמים :

§ 42. VERBS LAMED GUTTURAL.

1. To this class belong only verbs with ח, ע and ה (ה) with Mappik (§ 7) as the third radical.

2. Their peculiarities are:

- a. These gutturals when final require the A sound before them, hence every other mutable vowel is changed into Patach; the Inf., Imp. and Fut. therefore have A: as ישלח to send, שלח.
- b. The gutturals preceded by the immutable vowels ו, ה, י, take Patach furtive (§ 6.): as שמוע, נבזה, רים, משליח.

3. The forms with Tsere before the final guttural either retain the Tsere and then Pat. furt. must follow, or Tsere is changed into Patach: as משלח, or משלח.

NOTE. The form with Tseré and Pat. furt. is found more frequently at the end of a period (with distinctive accent): as יָרַע Lev. 11, 37, but יָרַע Na. 1. 14. פָּתַח Job 12, 18, but פָּתַח Job 30. 11.

4. In the second sing. f. of the pret., which ends with two vowelless consonants, the guttural takes Patach instead of Sh'va: as שָׁמַעַת, for שְׁמַעַת; the sing. f. form of the participles, take two Patachs instead of two Seghols: as שֹׁמַעַת, for שְׁמַעַת.

EXERCISE 66.

מָרַעַב לֹא תִמְנַע¹ לֶחֶם: הַלֹּוֹךְ הִלְכוּ הָעֵצִים לִמְשַׁח² עֲלֵיהֶם³
מֶלֶךְ: סִלַּח⁴ נָא לַעֲוֹן⁵ הָעַם הַזֶּה: לֹא יִחְדַּל⁶ אֲבִיוֹן מִקָּרֵב⁷
הָאָרֶץ עַל־כֵּן⁸ פָּתַח⁹ תִּפְתָּח אֶת־יָרְךָ לְאֲבִיוֹנָה בְּאָרְצָה: פָּתַח־
פִּיךָ לְאֵלִים¹⁰: שְׁאוּל¹¹ וְאֶבְרֹן¹² לֹא תִשְׁבַּעְנָה וְעֵינַי¹³ אֲדָם לֹא
תִשְׁבַּעְנָה: אָמַר עֲצַל אָרִי בַחוּץ בְּתוֹךְ¹⁴ רַחֲבוֹת אֲרָצָה¹⁵: לֹא
לִנְצַח¹⁶ יִשְׁבַּח אֲבִיוֹן: יִין יִשְׁמַח¹⁷ לֵבִי¹⁸ אֲנֹוֹשׁ: חֲכָם בְּנֵי וְשִׁמְח
לְבִי: אֱלֹהֵי¹⁹ הַשָּׁמַיִם הוּא יַצְלִיחַ²⁰ לָנוּ: מַצְדִּיק²¹ רָשָׁע
וּמְרַשִּׁיעַ²² צָדִיק תוֹעֵבֶת²³ יִהְיֶה: שִׁמְעַת אֶל־אֲבִיוֹנִים יִהְיֶה:
שָׁרָה²⁴ שִׁמְעַת פָּתַח²⁵ הָאֹהֶל: טוֹב לִשְׁמַע נְעֻרַת²⁶ חֲכָם:
אִישׁ־אֹהֵב חֲכָמָה יִשְׁמַח אֲבִיו: שִׁמְעַת־שָׂרָאֵל יִהְיֶה אֱלֹהֵינוּ יִהְיֶה
אֶחָד: שֵׁם אֱלֹהִים אֲחֵרִים²⁷ לֹא יִשְׁמַע עַל־פִּיךָ:

to withhold¹ to anoint² § 97, 2.³ to pardon⁴ iniquity of⁵ to cease⁶ midst of⁷ therefore⁸ to open⁹ dumb¹⁰ hell¹¹ destruction¹² the eyes of¹³ in¹⁴ to slay¹⁵ for ever¹⁶ to cheer, to gladden¹⁷ the heart of¹⁸ the God of¹⁹ to cause or make to prosper²⁰ to justify²¹ to condemn²² abomination of²³ n. p. f. door²⁵ § 85, 4. b. rebuke of²⁶ other²⁷.

EXERCISE 67.

Behold upon the mountains¹ (are) the feet of² him that bringeth good tidings³, that publisheth⁴ peace⁵. Dost thou (f. sing.) not know⁶ whither⁷ the men⁸ did go? I flee⁹ from the face¹⁰ of Sarai¹¹. And he rose up¹² to flee unto¹³ Tarshish¹⁴. And David said: arise¹⁵ and let us flee¹⁶. But¹⁷ to the king of Judah¹⁸, which sent¹⁹ you to

inquire²⁰ of the Lord, thus²¹ shall ye say²² to him: be-
cause²³ thine heart²⁴ (is) tender²⁵ and* thou hast hum-
bled thyself²⁶ before²⁷ the Lord and* hast rent²⁸ thy
clothes²⁹, I also have heard thee. I will hear what
God will speak, . Again³⁰ (there) shall be heard in this³¹
place the voice of joy³². The house of³³ the wicked shall
be overthrown³⁴, but¹⁷ the tent³⁵ of the upright³⁶ shall
flourish³⁷. He that trusteth³⁸ in his own heart, is a fool³⁹,
but whoso walketh⁴⁰ wisely⁴¹ he shall be delivered⁴².

4part. Hi. of שָׁמַע 3 part. Pi. of בָּשַׁר the bringer of (him that br.) g. tidings 2 רָגַל 1 הָרִים
10 מִפְּנֵי 9 part. f. s. פָּרַח 8 the noun after the verb (§ 107, 4.) 7 אָנֹכִי 6 pret. יָדַע 5 שָׁלוֹם
18 יְהוּדָה 17 וְ 16 fut. parag. in pause 15 קָמוּ 14 תִּרְשָׁשׁ 13 (§ 19, 6.) 12 וַיִּקָּם 11 שָׂרִי
25 בֶּן 24 לְבָבְךָ 23 יַעַן 22 תֹּאמְרוּ 21 כֹּה 20 with acc. דָּרַשׁ 19 part. with article
32 שִׁמְחָה 31 (§ 94, 2) 30 עוֹד 29 בְּנִידֶיךָ 28 דָּרַע 27 מִפְּנֵי 26 Ni. כָּנַע * Vav conv.
39 פִּסְלִי 38 part. with בָּטַח ב 37 Hi. פָּרַח 36 יֹשְׁרִים 35 אֹהֶל 34 Ni. שָׁמַר 33 בֵּית
42 מָלַט 41 (in wisdom) חֲכָמָה 40 part. הָלַךְ

CHAPTER VIII.

THE SUFFIXES OF THE VERB.

§ 42. IN GENERAL.

1. The suffixes of the verb are:

Person:		1.	2.	3.
Sing. com.	נִי	m. הֶ	m. הוּ (ו)	
		f. הִי	f. הִי (הִי)	
Plur. com.	נוּ	m. כֶּם	m. ס	
		f. כֵּן	f. הֵן	

NOTE. מוּ, poetically used for ס: as כִּסְמוּ it covered them.

2. The suff. are annexed to the verbal forms by vowels, called: *Union vowels*; to the pret. by the A. vowel (־ or ־), to the future by the E. vowel (־ or ־). The union vowel is only applied to the verbal forms, ending with a

consonant: as קָטַלְנִי, קָטַל he killed me; whilst with all the forms ending with a vowel the suffixes are connected immediately: as קָטְלוּנִי, קָטְלוּ they k. in.

§ 43. THE PRETERITE WITH SUFFIXES.

1. The lengthening of the word by the suffixes causes the dropping of the pretonic Kamets. Hence the pret. undergoes the following changes:

<i>Person.</i>	<i>Person.</i>	<i>Person.</i>
1.	2.	3.
S. קָטַלְתִּי into קָטַלְתִּי	קָטַלְתָּ into קָטַלְתָּ (before 'י)	קָטַלְתָּ into קָטַלְתָּ
P. קָטַלְנוּ קָטַלְנוּ	קָטַלְתֶּם קָטַלְתֶּם	קָטַלְתָּם קָטַלְתָּם

2. Verbs middle E retain this vowel before the suffixes: as אָהַבָהּ to love, לָבַשׁ to put on a garment. In Pi. and other forms with final —, this — changes before the suffixes ה, כּ, ס, into Seghol; before the other suff. it falls away entirely: as קָטַל, קָטַלְתָּ, קָטַלְתֶּם, קָטַלְתָּם.

3. The form קָטַלְתָּ sometimes undergoes a contraction: תָּנוּ for תָּנוּ; תָּנוּ for תָּנוּ, as גָּמְלָתוֹ she weaned him, I. Sam. 1, 24. אָחֻזָּתָה (fear) has laid hold on her, Jer. 49, 24.

EXERCISE 68.

בְּחַנְתָּנוּ אֱלֹהִים צִרְפָּתָנוּ¹ בְּצָרָה-בְּסָף: וְאַתָּה יִשְׂרָאֵל עֲבָדֶי²
 יַעֲקֹב אֲשֶׁר בְּחַרְתָּהּ זָרַע אֲבֹרָהּ אֱהִי אֶל-תִּירָא³ בִּי-עַמָּה אֲנִי
 אֲמַצְיָה⁴ אֶף-עֲזֵרְתָהּ אֶף-תִּמְכְּתָהּ בִּימִין צִדְקִי⁵: יְהוָה
 הַלְבִּישָׁנִי⁶ בְּגָדֵי-יֵשַׁע⁷ מַעִיל⁸ צִדְקָה יַעֲטֵנִי: אֵלֵי אֵלֵי לָמָּה¹⁰
 עֲזַבְתָּנִי: עֲזַבְנִי כַחַי: וְלֹא-אָבָה¹¹ יְהוָה לִשְׁמֹעַ אֶל-בִּלְעָם וַיַּהֲפֹךְ
 לָהּ אֶת-הַקָּלָלָה לְבִרְכָּהּ כִּי אָהַבָהּ יְהוָה אֱלֹהֶיהָ: בְּתִשְׁאוֹל
 אֲחַבְתָּהּ: אֲחַבְתָּהּ כִּי אָהַבָהּ: סִמּוֹן הַצִּדִּיק כִּי הִצִּדְקָה
 הִיא סִמְכָתָהּ: אֲנִי גִמְלָתִיכֶם הַטּוֹבָה וְאַתֶּם גִּמְלָתוֹנִי הָרָעָה:

* קָטַל before grave suff.

אֲשֶׁלֶם¹² תּוֹרוֹת¹³ לִיהוָה כִּי הוּא פִּלְטָנִי¹⁴ מִקָּדָה: הִרְשָׁעִים
כְּתָבְךָ¹⁵ לִפְנֵי רוּחַ וּכְמִץ¹⁶ נִגְבַּתְךָ¹⁷ סוּפָה¹⁸: אָתָּה יְהוָה יִדְעָתָנִי
וּבְחִנְתָּנִי:

to prove¹ my servant² fear³ to strengthen⁴ my righteousness⁵ to clothe⁶
(with two acc. § 85, 2, 6.) garments of⁷ salvation⁸ the robe of⁹ why¹⁰ to be
willing¹¹ to repay¹² thanksgiving¹³ to deliver¹⁴ straw¹⁵ chaff¹⁶ to carry
off¹⁷ a hurricane¹⁸.

EXERCISE 69.

She did¹ him good and not evil all the days of² her
life³. For⁴ a short⁶ moment⁵ I have forsaken thee (s. f.),
but⁷ with⁴ everlasting⁹ kindness⁸ I will have mercy on¹⁰
thee (s. f.). Thine¹¹ (are) (the) heavens also¹² Thine (is)
(the) earth, Thou hast founded¹³ them. Sarah¹⁴ has
driven¹⁵ me out of her house¹⁶. No¹⁷ fear of¹⁸ God (is)
in this place and they will kill¹⁹ me. Very²² refined²⁰
(is) Thy saying²¹, and Thy servant²³ loveth²⁴ it. Dost
thou (s. f.) know²⁵ the men that have asked²⁶ thee (s. f.)
for²⁷ my name²⁸? I do not know²⁹ them. Who has
killed him? her? them? We have touched³⁰ thee, (s. m.)
thee, (s. f.) her, him. Thou (s. f.) hast touched her, him,
us, them (p. f.). Why hast thou (s. f.) forsaken us?
her? me? him? They have forsaken them, you. Why
has she persecuted³¹ him? us? you? (p. f.) thee? (s. f.)
her? He has gathered them, you, thee, us.

נִגְמַל¹ with acc. יָמִי² חַיִּים³ with pl. suff. כִּי⁴ רָנַע⁵ קָטַן⁶ 71 חֶסֶד⁸ עוֹלָם⁹
רַחֵם: 10 Pi. with acc. לְךָ¹¹ אָף¹² יִסֵּר¹³ שָׂרָה¹⁴ גֵּרָשׁ¹⁵ Pi. בֵּית.
בֵּית¹⁶ with suff. אֵין¹⁷ יִרְאֵת¹⁸ הִרְגִּי¹⁹ צָרָךְ²⁰ part. pass. אִמְרָתְךָ²¹ (f.) מֵאֵד²²
עֲבָדְךָ²³ אָהַב²⁴ יָדַע²⁵ שָׁאֵל²⁶ ל²⁷ שָׁם, שָׁמִי²⁸ with suff. 29 pret. נָגַע³⁰ 30 רָרָף³¹.

§ 44. THE FUTURE WITH SUFFIXES.

1. The Cholem of fut. Kal, before כֵּן, כֵּם, and כֵּן changes
into Kamets-Chatuph; before the other suff. it drops: as
יִקְטְלֵנִי, יִקְטְלֵכֶם, יִקְטְלֶהָ.

2. The verbs with the fut. A. (including the verbs Ayin
and Lamed Guttural) not only retain their A sound
(Patach), but even lengthen it into Kamets, the syllable

becoming an open one: as יִלְבֹּשְׁנִי he will clothe me; יִנְאֻלוּהוּ they pollute him.

3. Pi. loses or shortens its Tsere, like Kal its Cholem: as יִקְבֹּצְךָ he will gather thee, יִקְבֹּצִים.

4. The plur. fem. forms, 2. and 3. person (in נָה) are changed into the corresponding masc. forms (in ו) before connection with suffixes: as אֲמַתִּי לִזְרַח־שִׁבְנִי my maids count me for a stranger. Job 19, 15.

5. In pause, there is occasionally inserted instead of the union vowel *a union syllable* ׀, ׀, called: Nun epenthetic, as יִבְרַכְּהוּ.

ן epenthetic is usually assimilated to the first letter of the suffix and expressed by Dag. forte. These suffixes are: *

Person.	Person.	Person.
1.	2.	3.
Sing. c. נִי and נִי	ךָ (כָּה) m. נוּ f. נָה	
Plur. נוּ and נוּ		

EXERCISE 70.

קָנָה¹ חֲכָמָה קָנָה בֵּינָה אֶל-תְּעוּבָה וְתִשְׁמְרָךְ תִּכְבְּדָךְ כִּי
 תִּחְבֶּקְנָה²: אֲשֶׁר־יִמְשְׁכִיל³ אֶל-דֹּל בְּיוֹם רָעָה יִמְלִטְהוּ יְהוָה:
 יְהוָה יִסְעֲדֵנוּ⁴ עַל-עֲרִישׁ⁵ דְּוִי⁶: נֶאֱחָז⁷ אֲדָם תִּשְׁפִּילֵנוּ: מַעֲשֵׂיךָ⁸
 יִקְרְבִיךָ⁹ מַעֲשֵׂיךָ יִרְחֲקִיךָ¹⁰: יִהְלַךְ יָד וְלֹא-פִיךָ נִכְרִי¹¹ וְאֶל-
 שִׁפְתֶיךָ¹²: אֹלֶת קִשְׁוֶרָה¹³ בְּלִב־נָעַר שִׁבְט מוֹסֵר¹⁴ יִרְחִיקְנָה
 מִמֶּנּוּ: עַד לֹא מֵת¹⁵ אִישׁ בָּל תֵּאֲשְׁרֵנוּ¹⁶: אֵל תִּהְלֵל אִישׁ
 טָרָם תִּשְׁמַעֵנוּ: יְהוָה אֹהֵב צַדִּיקִים וְיִשְׁמְרֵם: יְהוָה יִשְׁמְרָךְ
 מֵרָע: מִה-אֲנוּשׁ כִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם כִּי תִפְקֲדֵנוּ וְתִחַסְרֵנוּ¹⁷
 מֵעַט מֵאֱלֹהִים וּבְכוֹר וְחָדָר תַּעֲטֶרְהוּ¹⁸: יִשְׁנֹכֶךָ יְהוָה: בָּךְ
 בָּטָחוּ אֲבוֹתֵינוּ¹⁹ בָּטָחוּ וְתִפְלִטֵמוּ: לְמִי תִמְשְׁלוּנִי²⁰:

buy, acquire¹ to embrace² to be attentive³ to sustain⁴ the bed of⁵ sick-
 ness⁶ pride, arrogance⁷ deed, act⁸ to bring near⁹ to put far away, remove¹⁰
 stranger, foreigner¹¹ lips¹² to bind¹³ correction¹⁴ had died¹⁵ to pronounce
 happy¹⁶ to make inferior¹⁷ to crown¹⁸ (§ 85. 2. b.) our fathers¹⁹ to compare²⁰.

EXERCISE 71.

The Lord will requite¹ me according to² my righteousness³. The name of⁴ God will set thee on high⁵, will send thee help⁶ from the sanctuary⁷ and sustain⁸ thee out of Zion. From the extremity of⁹ the heaven, thy God will gather¹⁰ thee. Now¹¹ I shall gather them, thee (s. f.), you (p. f.), her. When¹² my brother¹⁴ will meet thee¹³ and ask¹⁵ thee: whose¹⁶ (art) thou? Thou wilt meet him, she will meet you. Thou (s. f.) wilt meet her. Why dost thou ask me (fut.). They (pl. f.) will ask us. They (pl. mas.) will ask you. Who will honor¹⁷ him, that dishonoreth¹⁸ his life¹⁹? Now will love²⁰ me my husband²¹. Thou (s. f.) wilt love him. They (pl. f.) will love her. You (pl. m.) will love us.

נָמַל 1 כָּךְ 2 צִדְקִי 3 שֵׁם 4 שֶׁנֶּבֶט 5 set on high, Pi. עֲזָרָה 6 thee help (§ 93, 6.) קִדְשׁ 7
סָעַר 8 fut. A. קָצִיץ 9 קִבֵּץ 10 Pi. עֲתָה 11 כִּי 12 פָּנֶשׁ 13 אָחִי 14 שָׂאֵל (שָׂאֵל usually) אִישׁ 21
20 fut. A. אָהַב 20 fut. A. נִפְשׁוּ 19 בָּזוּהָ 18 כָּבֵד 17 Pi. 16 to whom 15 with Vav conv. fut. A.

§ 45. THE INFINITIVE WITH SUFFIXES.

1. The infin. Kal when connected with suffixes appears in the form קָטַל, and according to its signification receives either the verbal suffixes or the nominal suffixes: as קָטַלְנִי to kill me; מִי קָטַל my killing.

2. With the suffixes כֵּן, כֵּם, כֵּךְ a form sometimes occurs with Kamets under the second radical: as אָכַלְךָ thy eating.

3. The infin. קָטַל assumes with suff. the form קָטַלְ: as לְשָׁטְנוּ to hinder him.

EXERCISE 72. *judge*

תָּנָה לָנוּ מֶלֶךְ לְשִׁפְטָנוּ: וַיֹּאמֶר שְׂמוּאֵל אֶל־שָׂאֵל אֲתִי שְׁלַח
יְהוָה לְמִשְׁחָךְ לְמֶלֶךְ עַל־יִשְׂרָאֵל: בְּנִי יְהוּדָה מְכַרְתָּם לָבְנִי
הַיּוֹנִים לְמַעַן הָרַחֵקֵם מֵעַל גְּבוּלָם: עַמּוּנוּ יְהוָה אֱלֹהֵינוּ
לְעִזְרָנוּ: זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקִדְשׁוֹ: שָׂאֵל וַאֲנִשׁוּ עֲטָרִים

אֶלְדֹּדֹר וְאֶל־אֲנָשֵׁי לְתַפְשָׁם¹⁰: בַּיּוֹם אֲכַלְכֶּם מִמֶּנּוּ וּנְפַקְחוּ¹¹
 עֵינֵיכֶם¹²: בָּקוּם¹³ רְשָׁעִים יִסְתֹּר אָדָם וּבְאֲכָדָם יִרְבוּ¹⁴ צַדִּיקִים:
 וַיֹּאמֶר דָּוִד לְשֹׂאֵל הֵנָּה הַיּוֹם הַזֶּה נִתְּנָה יְהוָה בְּיָדִי וְאֲבִי
 רָאָה¹⁵ אֶת־כִּנְף¹⁶ מַעֲלֶלְךָ בְּיָדִי כִּי בִכְרָתִי אֶת־כִּנְף מַעֲלֶלְךָ וְ
 הִרְגַּתִּיךָ¹⁷ דַּע¹⁸ כִּי אֵין בְּיָדִי רָעָה וּפָשַׁע:

give¹ the sons, children of² to sell³ Greeks⁴ in order that⁵ away from, from⁶
 territory⁷ keep holy⁸ to surround⁹ to seize, capture¹⁰ to open¹¹ your eyes¹²
 when rise¹³ become many, multiply¹⁴ see¹⁵ the skirt of¹⁶ to kill¹⁷ know¹⁸.

EXERCISE 73.

He suffered¹ no² man to do them wrong³. And⁴ the
 manna⁶ left off⁵ from the morrow⁷ after they had eaten⁸ of
 the produce⁹ of the land. David has sent comforters¹⁰ unto
 thee to search¹¹ the city, (§ 57, 5. ב.) to spy it out¹² and
 to overthrow¹³ it. And⁴ Ruth¹⁵ said¹⁴ entreat¹⁶ me not
 (§ 104, 2.) to leave¹⁷ thee (s. f.). Haman¹⁸ has devised¹⁹
 against²⁰ the Jews²¹ to destroy²² them. Preserve²³, my
 son, the law of²⁴ thy mother²⁵, when thou goest²⁶, it
 shall lead²⁷ thee, when thou sleepest²⁸, it shall keep
 thee²⁹.

הִנֵּנִי 1 לא² (before the verb) עָשָׂק 3 vav Conv. 4 שָׁבַת 5 מִן 6 מַחֲרִית 7
 עָבוּר 9 נָחַם 10 part. Pi. חָקַר 11 רָגַל 12 Pi. הִפְּךָ 13 הָאָמֶר 14
 עֹזֵב 17 הָמָן 18 חָשַׁב 19 עַל 20 יְהוּדִים 21 אָבִר 22 Pi. נָצַר 23
 הוֹרֵת 24 אֶפֶךָ 25 Hithp. הֵלֵךְ 26 transl. in thy going, הִנָּחָה 27 שָׁכַב 28 inf. with ב. שָׁמַר 29 with pl. suff. עַל

§ 46. THE IMPERATIVE WITH SUFFIXES.

1. The form קָטַל changes before its annexion to suff.
 into קָטַל, as the infinitive. The form קָטַלְתִּי and קָטַלְתָּ remain unchanged; קָטַלְתָּה takes the form of קָטַלְתִּי.

2. In verbs Ayin and Lamed Guttural, the A vowel of
 the final syllable is retained and lengthened into Kamets:
 as שְׁאַלְהֲנִי send me; שְׁאַלּוּנִי ask me.

EXERCISE 74.

שָׁפְטֵנִי יְהוָה בְּצִדְקָתִי¹: בִּקֵּשׁ שְׁלוֹם וּרְדֹפָהוּ: הַרְרִיכֵנִי²
 בְּאַמְתָּךְ³ וּלְמִדְנִי⁴ כִּי אֶתָּה אֱלֹהֵי יִשְׂרָאֵל⁵: סִמְכֵנִי יְהוָה: חֲלַצֵנִי⁶
 יְהוָה וּגְאֹלֵנִי⁷: סַעֲדֵנִי יְהוָה כֹּן אֲכַשֵּׁל⁸: טַהֲרֵנִי⁹ וְאַמְהָרֵנִי¹⁰
 יְהוָה הַלְלוּהוּ בְּלִזְעַר יַעֲקֹב כְּבֹדוֹהוּ: חֲסֹד וְאַמֶּת אֱלֹ-
 יֵעֹזְבֶךָ קֶשֶׁרִם עַל-גִּרְגְּתֶיךָ¹¹ כְּתֹבֶם עַל-לִיחַ¹² לִבְךָ¹³: אֱלֹ-
 תֵאשֶׁר¹⁴ בְּדֶרֶךְ רַעִים פָּרַעְהוּ¹⁵ אֱלֹהֵי-חַבְרֹבוֹ: מַלְטוֹנִי מִיַּד
 צָר: פְּלִטְהוּ מִיַּד רָשָׁע: אֶתָּה יְדַעַת יְהוָה זְכַרְנִי וּפְקֹדֵנִי
 וְהִנָּקֶם לִי מִרְדְּפִי¹⁷:

according to my righteousness¹ to lead² in Thy truth³ to teach⁴ my sal-
 vation⁵ to deliver⁶ to redeem⁷ to cleanse, purify⁸ to be or become clean,
 pur.⁹ ye that fear¹⁰ thy throat¹¹ the table¹² thy heart¹³ to enter¹⁴ to
 avoid¹⁵ to revenge¹⁶ persecutor¹⁷.

וְיָשׁוּעַ

EXERCISE 75.

† Hear me (pl. m.) and entreat¹ for² me to¹ the king.
 Remember me, pray³, and strengthen⁴ me, pray, only⁵ this
 once⁶, that⁷ I may be avenged⁸ on⁸ my enemies⁹. Gather¹⁰
 them from among¹¹ the people¹² (pl.). Fear¹³ the Lord
 and love Him. If¹⁴ iniquity¹⁵ (be) in thy hand, put it
 far away¹⁶ and¹⁷ let¹⁸ not¹⁷ wrong¹⁹ dwell¹⁸ in thy tents²⁰.
 And he said: draw²¹ thy sword²², and thrust me through²³
 therewith²⁴, lest²⁵ these uncircumcised²⁷ come²⁶ and* thrust
 me through and* abuse²⁸ me. Hear (s. f.) us. Hear
 (pl. f.) me. Help²⁹ (pl. f.) me. Help (pl. m.) him.
 Bury³⁰ (pl. f.) her, for she is a king's daughter.

פָּנֵעַ, כ 1 ל 2 נָא 3 חוֹק 4 פִּי אֶךְ 5 פָּעַם 6 (94, 3.) f. נָקַם, מ 7 נִי. optat. with 8
 אֵיכִי 9 קִבֵּץ 10 מִן 11 גִּימִים 12 יָרָא 13 אִם 14 אֲנִי 15 רָחֵק 16 הִי. 17
 שָׁכַן 18 104, 2. הִי. עֹלָה 19 אֶהְיֶה 20 שְׁלַף 21 חֲרַבְּךָ 22 דָּקֵר 23 ב 24 (חֲרַב) 25
 פֶּן יִבְאוּ 26 עֲרִלִים 27 עֵלָל 28 Hith. ב, with 29 Vav. Conv. * עוֹרֵר 30 קָבַע

§ 47. THE PARTICIPLE WITH SUFFIXES.

The participles of Kal and Pi. lose their final Tsere and like the infin. according to their signification, receive either the nominal or verbal suffixes: as שֹׁמְרִי he who keeps me, שֹׁמְרִי my keeper.

EXERCISE 76.

יְהוָה שִׁפְטָנוּ: אֵל מֵאֲרֹנִי¹ חֵיל²: מִכְבְּדֵי אֲכַבֵּד: קִדְשׁ³
 יִשְׂרָאֵל לַיהוָה כָּל־אֲכָלֵי יִשְׁמֹו⁴: נִשְׁבַּע⁵ יְהוָה בִּימִינוֹ⁶ אִם־⁷
 אֶתֵּן⁸ אֶת־דִּגְגָּךְ⁹ עוֹד מֵאֲכַל לֵאכִיךְ¹⁰ וְאִם יִשְׁתּוּ¹¹ בְּנֵי־נֶכֶד¹²
 תִּירוֹשֶׁךָ¹³ כִּי מֵאֲסָפִיו¹⁴ יֹאכְלֻהוּ וְהִלְלוּ אֶת־יְהוָה וּמִקְבָּצָיו¹⁵
 יִשְׁתּוּ: הַחֲכָמָה תֹּאמַר¹⁶ בְּנִי¹⁷ אוֹהֲבִיהָ אֲהַבּוּ חַיִּים: יְהוָה
 שִׁמְרָה יְהוָה צִלָּךְ¹⁸ עַל־יַד יְמִינֶךָ: יִלְבָּשׁוּ¹⁹ שׁוֹמְנֵי²⁰ כְּלָמָה²¹:
 בְּצַנֹּת²²־שֶׁלֶג²³ בְּיוֹם קָצִיר צִיר²⁴ נֶאֱמָן²⁵ לִשְׁלָחוֹ: מִשָּׁל²⁶
 מִקְשִׁיב²⁷ עַל־דָּבָר²⁸־שֶׁבֶר כָּל־מִשְׁרָתִיו²⁹ רָשָׁעִים: יִשְׁמְחוּ בָּהּ
 כָּל־מִכְנָשֶׁךְ יֹאמְרוּ³⁰ תָּמִיד³¹ יִגְדֹּל³² יְהוָה אֱהִי תִשְׁוַעְתֶּךָ³³:
 אֲבָרְכָה מְבָרְכֶךָ וּמְקַלְלֶךָ³⁴ אֶאֱרֹ³⁵: מְבָרְכֵי יִירָשׁוּ³⁶ אֶרֶץ
 וּמְקַלְלֵי יִכְרָתוּ³⁷:

to gird¹ (§ 85, 2, b.) strength² (that which is) holy, consecrated to God³ to be or become guilty⁴ to swear⁵ by his right (hand)⁶ if⁷ (§ 108, 4.) I give⁸ corn⁹ enemies¹⁰ drink¹¹ the alien¹² new wine, must¹³ to gather¹⁴ to store up¹⁵ to teach¹⁶ her, its children¹⁷ shade¹⁸ to clothe¹⁹ adversaries²⁰ confusion²¹ as the cold of²² snow²³ messenger²⁴ faithful²⁵ a ruler²⁶ to hearken²⁷ word of²⁸ servant²⁹ say³⁰ continually³¹ to be great³² salvation³³ to curse³⁴ I will curse, devote to destruction³⁵ shall inherit³⁶ to be destroyed³⁷.

EXERCISE 77.

These (are) our judges¹ that judge us. The land² shall not +
 be expiated³ of⁴ the blood that is shed⁵ therein⁶, but⁷ by⁸
 the blood of him that shed⁹ it. For I was ashamed¹⁰ to ask
 of the king a force¹¹ to help us against¹² the enemy¹³ in
 the way: because¹⁴ we had spoken¹⁵ unto the king, say-
 ing¹⁶, The hand of¹⁷ our God (is) upon* all them that
 seek¹⁸ Him for good¹⁹; but²⁰ His power²¹ and His wrath²²
 (is) against* all them that forsake Him²³. They that curse²⁴
 thee shall be cursed, and they that bless²⁵ thee shall be
 blessed. Lord, who is like unto²⁶ Thee, who deliverest²⁷
 the poor²⁸ and the needy²⁹ from him that robbeth³⁰ him.

שִׁפְטָם 1 part. Dative—to the land (f.) 2 Pu. כִּפֹּר 3 Pu. לְ שִׁפָּךְ 4 Pu. בְּ כִּי־אִם 5 בְּ כִּי־אִם 6 בְּ כִּי־אִם 7 כִּי־אִם 8 כִּי־אִם 9 כִּי־אִם 10 כִּי־אִם 11 כִּי־אִם 12 כִּי־אִם 13 כִּי־אִם 14 כִּי־אִם 15 כִּי־אִם 16 כִּי־אִם 17 כִּי־אִם 18 כִּי־אִם 19 כִּי־אִם 20 כִּי־אִם 21 כִּי־אִם 22 כִּי־אִם 23 כִּי־אִם 24 כִּי־אִם 25 כִּי־אִם 26 כִּי־אִם 27 כִּי־אִם 28 כִּי־אִם 29 כִּי־אִם 30 כִּי־אִם

25 Pi. part. ברך 24 part. אָרַר 23 part. אָפּוּ 21 עָוָו 20 וְ לְטוֹבָה 19 Pi. part. בָּקַשׁ
 : 30 part. גָּזַל 29 אָבִיוֹן 28 עָנִי 27 מָצִיל 26 (before grave suff. פָּכוּ) פָּכוּ

CHAPTER IX.

IRREGULAR VERBS.

§ 48. VERBS פ"א.

1. The verbs of which the first radical is א partake of all the peculiarities of the verbs Pe Guttural. In some of them, however, the א is quiescent in either Cholem or Tsere, hence they are called: נָחִי פ' א = quiescent the פ, i. e. the first radical א.

2. In the fut. Kal the five following verbs: אָבַד to perish, אָבָה to be willing, אָכַל to eat, אָמַר to say and אָפָה to bake, have the א quiescent in Cholem: as תֹּאכַל thou wilt eat, יֵאבַד he will perish. In the first person the א drops: as אֶמַר I shall say. The verbs אָחַז to take hold, אָסַף to collect, have beside the regular form יֵאָחַז, יֵאָסַף, the form of the פ"א: יֵאָחַז, יֵאָסַף 2. Sam. 6, 1.

3. The final syllable has generally Patach, Tsere is for the most part used in syllables with a distinctive accent: יֵאָבַד Job 3, 3. יֵאָבֵד Job 20, 7. תֹּאכַל 1. Mos. 3, 14, תֹּאכֵל 1. Mos. 2, 16.

4. With Vav Conv. the accent is thrown back: וַיֵּאָכַל, וַיֵּאָמַר; but with a distinctive accent, Milra: וַיֵּאָכֵל, וַיֵּאָמֵר.

5. The inf. Kal of אָמַר with ל, is לֵאמֹר, for לְאָמַר (§ 12, 6. B. 3.).

6. In the verbs אָוַל to go away, אָחַר to tarry, to delay, אָתָה to come, the א quiesces in Tsere: as אֵוַל, for אָוַל, אֵאָחַר, for אָאָחַר, אֵאתָה, for אָאתָה, אֵאָחֵר, for אָאָחֵר (cf. § 12, 6. B. 3.).

EXERCISE 78.

עַר־כְּזָבִים² יֹאבֵד׃ בְּמוֹת³ אָדָם רָשָׁע תֹּאבֵד תִּקְוָה⁴: נָצַר
תֹּאנָה⁵ יֹאכַל פְּרִיָה⁶: חָרַב⁷ תֹּאכַל בָּשָׂר⁸ וְלֹא תִכְנַע⁹ נֶפֶשׁ¹⁰
וְכֹזֵב¹¹ מִנֶּפֶשׁ וְעַד בָּשָׂר יִכְלֶה¹²: אֵל תֹּאמַר נִסְתָּרָה דְרָכֵי¹³
מִיָּהוָה וּבִמְרוֹם¹⁴ שְׁמִי¹⁵ מִי יִזְכְּרֵנִי׃ וַיִּדְבְּרוּ בְנֵי יְהוּדָה אֲחֵרֵי
אֲדֹנָי¹⁷ בֹּלֵן¹⁷ וַיֹּאחֲזוּ אוֹתוֹ וַיִּקְצְצוּ¹⁸ אֶת־בְּהֵנוֹת¹⁹ יָדָיו וַיִּגְלִיו²⁰:
אִם תֹּאכֶה בְנֵי תַחְכֵּם׃ לֹא יֹאמַר לַחֲלֹשׁ²¹ גִּבּוֹר וְלִסְכָּל²²
מִשְׁכִּיל²³ כִּי לֹפִי²⁴ מַעֲלָלוֹ יִהְיֶה אִישׁ׃ וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל אֶת־
הַבָּצֵק²⁵ עֲנֵת²⁶ מִצּוֹת²⁷ כִּי לֹא חֲמִץ²⁸ כִּי־נִרְשָׁו²⁹ מִמְּצָרִים׃
עַם־לֵבָן גִּרְתִּי³⁰ וְאַחֲרַי עַד־עֲתָה׃³¹

witness¹ - lie, falsehood² § 82, 5. and § 83, 6; when dies³ expectation, (sup-
ply his)⁴ fig tree⁵ fruit⁶ sword⁷ flesh, body⁸ meet, reach unto⁹ soul¹⁰ lie,
falsehood¹¹ ruins, destroys¹² my way¹³ height of¹⁴ his heaven¹⁵ sons of¹⁶
p. n. m.¹⁷ to cut off¹⁸ thumbs, great toes¹⁹ feet²⁰ weak²¹ fool²² wise, prudent²³
in proportion, according to²⁴ dough²⁵ cakes²⁶ (§ 85, 3) unleavened²⁷ leav-
ened²⁸ drive out²⁹ I have sojourned³⁰ now³¹.

EXERCISE 79.

Say ye to the righteous (man), because¹ (he is) good,
that² he shall eat the fruit of³ his doings⁴. Not shall es-
cape⁵ the wicked, and the patience of⁶ the righteous shall
not be in vain⁷. And⁸ the children of Israel⁹ said: who
shall give¹⁰ us flesh¹¹ to eat¹⁰? We remember (pret.) the
fish¹², which we did eat in Egypt¹³ freely¹⁴. Eat thou
not the bread of an evil eye¹⁵ (i. e. an envious; malig-
nant person), for eat, saith¹⁶ he to thee, but¹⁷ his heart¹⁸
is not¹⁹ with²⁰ thee. The children of Israel are not will-
ing to hearken to thee. And²¹ the asses²¹ of²² Kish²³ were
lost²⁴,

כִּי¹ 2 כִּי 3 פְּרִי 4 מַעֲלָל 5 מִלֵּט 6 נִי. 7 תִּקְוָה 8 נִי. 9 בְּנֵי יִשְׂרָאֵל 10
17 16 fut. 15 רָע עֵין 14 חָנָם 13 מְצָרִים 12 דָּגָה 11 בָּשָׂר 10 הִי. 11 אֹכַל (give to eat)
לְבָנוֹ 18 בָּל 19 עַם 20 אֲתוֹנוֹת 21 (fem.) ל 21 (fem.) אֲשֶׁר ל 22 (§ 80, 10) 23 קִישׁ 24 אָבֵד

§ 49. VERBS ל'א.

1. In verbs of which the third radical is א, the א qui-

escapes whenever the final syllable has A or E, and lengthens final Patach into Kamets: as מָצָא, for מִצָּא (§ 14. Lengthening, 3.); מָלָא to be full.

2. Before the consonantal affirmatives א (נ, ת) quiesces in the pret. Kal in Kamets: מִצָּאתָ, in the pret. of all the other conjugations in Tsere: נִמְצָאתָ; in the imp. and fut. of all the conjugations in Seghol: as תִּמְצָאנָה, מִצָּאנָה.

3. The verbs middle E, like יָרָא to fear, retain Tsere throughout the rest of the forms: as יִרְאֵתִי, מִלֵּאתִי I have filled.

4. The part. fem. is commonly formed by contraction מִצָּאתָ, for מִצָּאתָ (§ 12, 6. B. 3.).[†]

NOTE. The Infinitive sometimes has the termination אַת or וַת, as שְׁנֵאתָ Prov. 8, 13. הִנְבֵּאתָ Zech. 13, 4. שְׁמוֹת Ez. 36, 3.

EXERCISE 80.

הָלֹא אֵבֶר אַחֵר לְכָלֵנוּ הָלֹא אֵל אֶחָד בְּרָאנוּ מִדּוּעַ נִבְגַּד
אִישׁ בְּאֶחָיו לְחַלֵּל בְּרִית אֲבוֹתֵינוּ לֵב טָהוֹר בְּרָאֵלִי
אֱלֹהִים וְרוּחַ נָכוֹן חָדָשׁ בְּקִרְבִּי שָׁלַח לְחִמְדִּי עַל-
פְּנֵי הַמַּיִם כִּי-בְרוּב הַיָּמִים תִּמְצָאנוּ עַת לְהִרְוֹג וְעַת
לְרַפּוֹא עַת לֵאמֹר וְעַת לִשְׁנֹא שְׁנֵאתִי קֹהֶל מְרַעִים
עֵרֵב לְאִישׁ לֶחֶם שָׁקָה וְאַחֵר יִמְלֵא פִּיהוּ חֲצִץ גַּם-
לְרַעְיוֹ וְשָׁנֵא רֵשׁ וְאַחֵר עֲשִׂיר רַבִּים אֶל-תִּקְנֵא בְּאִנְשֵׁי
רָעָה: עֲטַרְתָּ תִפְאֶרֶת שִׁיבָה בְּדֶרֶךְ צִדְקָה תִּמְצָא: אֱלֹהִים
יִכְאִיב וְיִחַבֵּשׁ יִמְחֹק וְיִדְּיו תִרְפָּאנָה: לֹא אֶל-חֲפִץ רָשָׁע
אַתָּה יְהוָה שְׁנֵאתָ כָּל-פֹּעַל אֹן: יִרְבְּעֵם חֲטָא וְיִחַטֵּא
אֶת-יִשְׂרָאֵל: לֹא-תִשְׁנֵא אֶת-אֶחָד בְּלִבְכָּה:

father¹ one² to all of us³ to create⁴ why⁵ to deal treacherously⁶ against his brother⁷ to profane⁸ our fathers⁹ clean¹⁰ right¹¹ renew¹² within me¹³ to cast¹⁴ bread¹⁵ upon (the surface)¹⁶ multitude of = after many¹⁷ days¹⁸ to find¹⁹ to heal, cure²⁰ to hate²¹ congregation of²² evil doers²³ agreeable, sweet²⁴ afterwards²⁵ to fill²⁶ his mouth²⁷ gravel - stones²⁸ (§ 85, 2. a.) friends of²⁹ to be envious³⁰ men of³¹ (§ 83, 6.) crown³² gray hair³³ to wound, to injure³⁴ to bind up³⁵ to split, to dash³⁶ unrighteousness³⁷ n. p. m.³⁸ sin³⁹ (§ 25, 7.)⁴⁰ thy heart⁴¹.

EXERCISE 81.

I said, Lord heal¹ my soul², for I have sinned³ against⁴ Thee. And Moses said unto the people: ye have sinned a great⁶ sin⁵. And⁷ (there) remained⁸ two of⁹ (the) men in the camp¹⁰, the name of the one¹¹ was Eldad¹² and the name of the other¹³ Medad¹⁴ and⁷ they prophesied¹⁵ in the camp, and⁷ (there) said a young man¹⁶ to Moses: Eldad and Medad do prophesy in the camp. And⁷ Joshua¹⁷ said: my lord¹⁸ Moses forbid¹⁹ them. And Moses said unto him, enviest²⁰ thou for my sake²¹? would²² God²² that²² all the Lord's people (were) prophets²³. The ear²⁵ is not filled²⁴ with²⁶ hearing. In the lips²⁷ of the intelligent (man)²⁸ wisdom is found²⁹. And⁷ Jehoshēba³⁰ stole Joash³¹ and hid³² him from* Athalta³³, and he was³⁴ hid³⁵ in the house* of the Lord six years.

רָפָא 1 נָפְשִׁי 2 חָטָא 3 לְ 4 חָטָא 5 גְּדָלָה 6 שָׁמַר 7 Vav Conv. 8 שָׁנִי 9
מִחְנֶה 10 אַחֵר 11 אֶלְדָּד 12 שָׁנִי 13 מִדָּד 14 נָבָא Hith. 15 גָּעַר 16 יְהוֹשֻׁעַ 17 אֶרְנִי 18
כָּלָא 19 קָנָא 20 part Pi. 21 לְ 22 וְכִי יִתֵּן 23 נְבִיאִים 24 fut. Ni. 25 אֵזֶן [fem.] 26
כִּי שֹׁפְטִי 27 נָבוֹן 28 Ni. fut. 29 יְהוֹשֻׁבֶעַ 30 יוֹאָשׁ 31 חָתַר Hith. fut. 32 עֲתִלְדָּו 33
וְיָהִי 34 חָבָא Hith. part. 35 שָׁשׁ 36 שָׁנִים 37 מִפְּנֵי**.

§ 50. VERBS פ"ן.

1. The verbs, of which the first radical is נ, lose נ, whenever it should take Sh'va, by assimilation, hence the second radical is doubled, i. e. receives Dag. forte: as יִנָּשׁ, for יִנֵּשׁ, יִנְנֵשׁ, for הִנְנֵשׁ, for הִנָּשׁ (§ 12, 4.). Before a gutt. the assimilation does not take place: as הִנְחִיל, יִנְאֵק (ibid.). In the infin. and imp., נ drops without compensation, the following letter commencing the word: as גָּשׁ (Dag. lene); before Makkef גִּשׁ, with pargog. גִּשָּׁה ה. The regular form of the imp. is found occasionally: as נָטִשׁ leave, נָדְרוּ vow ye. (See 3 of this §.)

2. With these verbs, in order to make the infin. dissyllabic, it takes the fem. nominal ending תָּהּ, or תָּ when the second or third radical is a guttural: as נָעַת, גִּשְׁתָּ to touch. (See 3 of this §.)

3. In most cases, these verbs have a fut. and imp. O,

many A: as יפל to fall, יגיש. The imp. and infin. of verbs with fut. O, are regular: as נפל, inf. בנפל.

4. The verb נתן to give, has besides the irregularities of the verbs פ"ן the peculiarity, that it also assimilates its final נ before the affirmatives ת and נ: as נתת, for נתנת, נתנו, for נתננו; infin. נתת, for נתנת (2); with בכלם: בנתת, בנתנו; imp, נתן, נתני, נתני, with parag. ה: נתנה; fut. נתן, נתני.

5. In לקח to take, the ל is analogous to the נ of the verbs פ"ן. Fut. ילקח, for ילקח; inf. לקחת, with בכלם: לקחה, לקחתי, לקחת; imp. לקח, לקחי, לקחי. Ho. ילקח, for ילקח (§ 14, Short. b.); but Nit. always נלקח.

EXERCISE 82.

חפר¹ גומיץ² בו יפל³ ופרץ⁴ גדר⁵ ישכנו⁶ נחש⁷: אויל ינאץ⁸
מוסר אביו: כל⁹ אשר לאיש יתן בעד¹⁰ נפשו¹¹: לא תקם¹²
ולא תטר¹³: את אשר תדר¹⁴ שלם¹⁵: משמים הביט¹⁶ יהוה
ראה את כל בני האדם: הנטע¹⁷ און הלא ישמע אם יצר¹⁸
עין הלא יביט¹⁹ פי²⁰ כסלים יביע²¹ אלת: הסג²² אחור²³
משפט וצדקה כרחוק²⁴ תעמוד²⁵: חכמה ומדע²⁶ תזילי: החכמה
והמדע נתון לך ועשר וכבוד אתך לך: תנה בני²⁷ לבך²⁸ לי
ועיניך דרכי²⁹ תצדנה³⁰ של³¹ נעליך³² מעל³³ רגליך³⁴:
נשע³⁵ נא ושקה³⁶ לי בני: ויגש וישקלו: עת לטעת ועת
לעקר³⁷ נטוע: הרשעים כמץ³⁸ אשר תדפנו³⁹ רוח⁴⁰: ברזל⁴¹
מעפר⁴² יקח: תן לי הנפש⁴³ והרכוש⁴⁴ קח לך: בתת יהוה
לכם בערב בשר לאכל: לא תקח שחר:

to dig¹ a pit² to fall³ to break down⁴ a fence⁵ to bite⁶ serpent⁷ to despise,
contemn⁸ all, every thing⁹ for, in behalf of¹⁰ soul, life¹¹ to revenge¹² to keep,
retain sc. anger¹³ to make a vow¹⁴ to pay, perform¹⁵ to look¹⁶ to plant¹⁷ to
form, make¹⁸ the mouth of¹⁹ to pour forth, utter²⁰ to turn away²¹ backward²²
afar off²³ knowledge²⁴ my son²⁵ thy heart²⁶ my ways²⁷ to observe²⁸ to put
off²⁹ shoes³⁰ from³¹ feet³² to step near³³ to kiss³⁴ root out, pluck up³⁵ the
chaff³⁶ to drive away³⁷ a wind³⁸ iron³⁹ earth⁴⁰ persons⁴¹ (coll.) substance,
property⁴².

EXERCISE 83.

Put forth¹ thine hand and touch² his flesh³. He made⁴ a pit⁵, and digged⁶ it, and is fallen into the ditch⁷, (which) he made⁸. Keep⁹ thy tongue¹⁰ from evil and thy lips¹¹ from speaking¹² guile¹³. And¹⁴ she vowed¹⁵ a vow¹⁶ and said: O Lord of Hosts¹⁷, if¹⁸ Thou wilt remember me and wilt give to thine handmaid¹⁹ a man-child²⁰, then²¹ I will give him to the Lord all the days of²² his life. And he dreamed²³, and behold²⁴, a ladder²⁵ set up²⁶ on* the earth, and the top of it²⁷ reached²⁸ to²⁹ heaven. Righteousness³⁰ delivereth³¹ from death³². To take away³³ my life³⁴ they devised³⁵. Lord give us Thy help³⁶. Thou shalt not inherit³⁷ in our father's house³⁸. This woman said to me: give (s. f.) thy son³⁹ and we will eat him to day⁴⁰ and I will give my son to-morrow⁴¹.

שָׁלַח 1 נָנַע 2 בָּשָׂרוֹ 3 כָּרְהָה 4 בּוֹרָה 5 שָׁחַת 6 פָּעַל 7 נָצַר 8 לְשׁוֹנְךָ 9
שָׁפְתֶיךָ 11 דָּבַר 12 מְרַמֶּה 13 נָרַר 14 fut. O נָרַר 15 fut. O צָבָאוֹת 17 אָם 18
אֶמְתִּיךָ 19 זָרַע אֲנָשִׁים 20 וְיָמֵי 22 חָלֵם 23 הִנֵּה 24 כָּלֵם 25 נָצַב 26 part. Ho.
רָאִשׁוֹ 27 נָנַע 28 part. Hi. ה 29 (§ 19, 6,) local זָרְקָה 30 fem. נָצַל 31 Hi. fut. מוֹת 32
לָקַח 33 נָפְשִׁי 34 זָמַם 35 יִשְׁעֶךָ 36 נָחַל 37 בֵּית 38 בִּנְךָ 39 הַיּוֹם 40 מָחָר 41
אֶרְצָה * (§ 85, 4, 6.)

§ 51. VERBS פ'.

1. The verbs of which the first radical is פ' are divided into three classes:

- a. The first class comprises those, in which פ' is used as נ in the verbs פִּנָּן, i. e. פ' is assimilated and indicated by Dagesh in the next letter. In this class are four verbs, which all have צ as the second radical: יָצַת (Ni. נָצַת, Hi. הִצִּית) to set on fire, to kindle, יָצַע to spread down, to strew, יָצַק to pour, pour out, יָצַר to form.
- b. The second class is but slightly irregular. The weak letter פ' quiesces in the preceding vowel in fut. Kal and all forms of Hi. The fut. Kal retains Chirek: as יִטֵּב from יָטַב; Hi. changes the Chirek into Tsere: as יִטִּיב, for יָטִיב (Patach + פ' = a + i = e, § 12, 7. b. 2.). To

this class belong six verbs: יָצַר (fut. יֵצֵר and יָצַר, apoc. יֵצֵר and יָצַר,) יָשַׁר to be straight, right, יָטַב to be good, יָנַק to suck, יָלַל to wail, lament, יָקָץ to awake.

- c. The other verbs פ"י belong to the third class. The verbs of this class are properly פ"ו, but the ו is changed at the beginning of the word into י: as יָלַד, for וָלַד, for יָשַׁב (§ 12, 7. a.). In those conjugations, which have a characteristic letter at the beginning (Ni., Hi., Ho.) the original ו, being now in the middle of the word, returns: Ni. pret. נִוְלַד, fut. אֶוְלַד, Hi. הוּוְלַד, Ho. הוּוְלַד. In Hithp. the ו in a few verbs only is restored: as הִתְוַדַּע, from יָדַע, to know.

The preformatives have not the usual vowel, but one homogeneous to ו: הוּוְלַד, for הוּוְלַד, הוּוְלַד, for הוּוְלַד, for הוּוְלַד (12, 7. b. 2.).

2. In fut. Kal the י drops. The preformatives now forming open syllables, lengthen the Chirek into Tsere: as יָלַד, for יָלַד. With conv. ו: וַיָּלַד; in Hiphil with conv. ו: וַיְוָלַד.

3. About half these verbs have the future E. The others with future A retain י quiescent in Chirek: as יִירָשׁ to take possession of, to inherit.

4. The infin. const. is formed as with פ"נ, i. e. the י drops and the segholate ending ת (§ 66.) (with Gutt. ת) is appended: as לָרַת, with כָּנָלָם: כָּנָלָת, כָּלָלָת, כָּלָלָת, מָלָלָת, לָלָלָת. Occasionally, it has the fem. termination ה, like לָרַה to bear, רָדָה to go down.

5. The imp. לָרַ, שָׁב, with ה parag. שָׁבָה.

6. The fut. Kal of the Verbs יִירָשׁ to take possession of, יָבֵשׁ to be or become dry, יָנַע to labor, toil, is formed like the second class: יִירָשׁ, יָנַע, יָבֵשׁ (3), but in Ni., Hi., Ho. they are inflected like the third class: as הוּוְנָע, הוּוְבָשׁ, יוּוְרָשׁ.

7. The verb יָלַךְ to go, belongs to פ"י, taking its *irregular forms* from פ"י: fut. Kal יֵלֶךְ, imp. לֶךְ, infin. לָכֶת, Hi. הוּוְלֶךְ.

In all cases, however, where the verbs פ' are regular it is inflected as from הָלַךְ: pret. Kal הָלַךְ, part. Kal הֹלֵךְ, Hith. הִתְהַלֵּךְ.

EXERCISE 84.

אֶת־חֻקְתִּי¹ תִּשְׁמְרוּ לִלְכַת בָּהֶם: לְכוּ־בָנִים² שְׁמַעְרֵלִי יִרְאֵה³
יְהוָה אֲלִמְדָּרְכָם: לֹא־תִלָּךְ רָכִיל⁴ בְּעַמִּיךָ: וַיֵּשְׁבוּ⁵ וַיֹּאכְלוּ
שְׁנֵיהֶם⁶ יַחְדוֹ⁷ וַיֹּאמֶר אָבִי⁸ הַנְּעִרָה⁹ אֶל־הָאִישׁ הוּאֹל־נָא¹⁰
וְלִין¹¹ וַיֵּטֶב¹² לָבֶד: וַיֹּאֶל חֲלוּי¹³ לְשִׁבַת אֶת־הָאִישׁ: אֵחָ לְצָרָה
יִנְלֹר¹⁴: יִרְאֵת יְהוָה תוֹסִיף¹⁵ יָמִים¹⁶: סָבָא¹⁷ חוֹלֵל¹⁸ יִירֶשׁ¹⁹
אִישׁ וּמִים הֵצֵן²⁰ לִפְנֵיךָ²¹ שְׁלַח יָדְךָ בְּאִשֶּׁר תִּרְצֶה²²: הִיטִיבוּ²³
דְּרָכֵיכֶם²⁴ וּמַעַלְלֵיכֶם: אִישׁ קִדְחָתָם²⁵ עַד עוֹלָם תִּנְקַד²⁶:
רָפְאֵנִי יְהוָה וְאַרְפָּא הוֹשִׁיעֵנִי²⁷ וְאַוְשָׁעָה כִּי תִהְלֹתִי²⁸ אִתָּה:
אֱלֹהֵי עוֹלָם יְהוָה לֹא יִיעָר²⁹ וְלֹא יִנָּע³⁰: אָנָּה³¹ אֵלֶךְ מְרוֹחֶךָ
וְאָנָּה מִפְּנֵיךָ³² אֲבָרַח: אִם־אֶסֶק³³ שָׁמַיִם³⁴ אִתָּה וְאַצִּיעָה³⁵
שְׂאוֹל³⁶ הַנֶּךְ: בְּשָׁלוֹם יַחְדוֹ³⁷ אֲשַׁכְּבָה וְאִישָׁן³⁸ כִּי אִתָּה יְהוָה
לְבָדָר³⁹ לְבַטַח תוֹשִׁיבֵנִי⁴⁰: הוֹנֵעֶתָם⁴¹ יְהוָה בְּדַבְרֵיכֶם⁴² וְאַמְרָתָם
בְּמָה⁴³ הוֹנֵעֵנוּ בְּאַמְרָכֶם כָּל־עֲשָׂה⁴⁴ רָע טוֹב בְּעֵינֵי יְהוָה:
הִקֵּר⁴⁶ רִגְלֶךָ⁴⁷ מִבֵּית רַעְךָ פֶּן יִשְׁכַּעַךְ⁴⁸ וּשְׁנֹאֵךְ: דַּעִי כִּי רַע
וּמָר⁴⁹ עֲזֹבְךָ אֶת־יְהוָה:

statute, law¹ sons² the fear of³ slander, הָלַךְ רָכִיל to slander⁴ to sit down⁵
both of them⁶ together⁷ the father of⁸ the damsel⁹ to consent¹⁰ and lodge all
night¹¹ to be good, merry¹² Levite¹³ to bear, bring forth¹⁴ to add, increase¹⁵
days¹⁶ a drunkard¹⁷ squanderer, prodigal¹⁸ to become poor¹⁹ to put, place²⁰
before thee²¹ to be pleased to do anything²² to make good²³ your ways²⁴ to
kindle²⁵ to burn²⁶ to help, succor²⁷ praise, object of praise²⁸ to be wearied²⁹
to be fatigued³⁰ whither³¹ from thy presence³² (prop. f. thy face) to ascend³³
there³⁴ to spread down, make one's bed³⁵ grave³⁶ together, at one time³⁷
to sleep³⁸ alone³⁹ to make dwell⁴⁰ to weary, be troublesome⁴¹ words⁴²
in what⁴³ every one⁴⁴ that doeth⁴⁵ to make rare⁴⁶ thy foot⁴⁷ to be satiated,
weary⁴⁸ bitter⁴⁹.

EXERCISE 85.

Rebuke¹ not a scorner², lest³ he hate⁴ thee; rebuke a wise man⁵, and he will love thee. Give (instruction) to a wise man, and he will be yet⁷ wiser⁶; teach⁸ a just man and he will increase⁹ in learning¹⁰. (It is) good to go to the house of mourning¹¹. Go, eat with¹² joy¹³ thy bread¹⁴. And* the king put¹⁵ forth his hand, saying¹⁶, lay hold¹⁷ on him. And* his hand dried up. When¹⁸ your children²⁰ shall ask¹⁹ their fathers²¹ in time to come²², saying, what (mean) these stones²³? Then²⁴ ye shall let know²⁵ your children, saying, Israel came over²⁶ this Jordan²⁷ on²⁸ dry land²⁹. For³⁰ the Lord your God dried up³¹ the waters of³² Jordan from before you³³, until³⁴ ye were passed over³⁵. That³⁶ all the people of³⁸ the earth might know³⁷ the hand of the Lord. Labor³⁹ not to be rich⁴⁰. Know thou the God of thy father and serve⁴¹ Him. Boast⁴² not thyself of⁴³ to-morrow⁴⁴, for thou knowest⁴⁵ not what a day⁴⁷ may bring forth⁴⁶. We will do thee good⁴⁸.

יִכַּח 1 Hi. Juss. לֵץ 2 פֶּן 3 שָׁנָא 4 לְחַכֶּם 5 חכם 6 fut. A. (to be wiser) עוֹד 7
 יֵדַע 8 Hi. יִכַּח 9 Hi. with acc. לָקַח 10 אָכַל 11 ב 12 שִׂמְחָה 13 לְחַמֵּךְ 14 שֶׁלַח 15
 יֹאמְרוּ 16 תִּפְּשׁ 17 with acc. כִּי 18 בְּנֵיכֶם 19 שָׁאֵל 20 אֲבוֹתָם 21 מָחָר 22 in t. t. come
 אֲבָנִים 23 אֲנִי 24 עָבַר 25 to come over יֵרֶד 26 ב 27 יִבְשָׁה 28 אֲשֶׁר 29 31 Hi.
 כִּי 32 מִפְּנֵיכֶם 33 יֵרֶד 34 inf. = your passing over. לְמַעַן 35 36 inf. (connect 36 and 37) 37
 יֵבֶר 38 יֵנִי 39 Juss. ל 40 41 Hi. inf. with עָבַר 42 הָלַל 43 יוֹם 44 מָחָר 45 fut.
 *Vav Conv. 46 do good יֵטֵב 47 Hi. 48 fut. יֵלֵךְ 49 fut.

§ 52. VERBS ע"ע.

The verbs belonging to this class are contracted, the second radical having been repeated in the root, as סַבֵּב, now סַב, hence termed ע"ע.

Irregularities:

1. The repeated letter is generally written but once, with a Dag., which is, however, omitted at the end of the word: as סַב, for סַבֵּב, but סַבּוּ (§12, 4. Note).

2. The resulting monosyllabic word from this contraction is vocalized similarly to the regular verbs, but differs in

this particular: the vowel of the second radical in the regular verb recedes to the first radical of the verb ע"ע: as imp. סב, for סבב, like קטל, fut. יסב, for יסבב, like יקטל, (comp. 3), (§14, Rising III.).

NOTE I. Infin. and fut. Ni. excepted, which have Patach instead of Tsere.

3. The preformative forming an open syllable, which requires long vowels, has the pretonic Kamets: fut. Kal יסב, for יסבב, fut. Hi. יסב, for יסבב; hence this Kamets drops, when the tone is thrown forward: as תסבין (§ 14. Reject. 1.).

4. When the affirmative begins with a consonant (ת, ה, ו, נ, ה, ה), a helping vowel is used: 1) to avoid the meeting of three consonants with but one vowel: as סבת = סבבת; 2) to render more perceptible the doubling of the radical. This helping vowel is Cholem in the pret. (written fully or defectively): as סבות or סבת, and in the future י: as תסבין.

5. This helping vowel receiving the tone, shortens the vowel in Hi., and in the forms with נה in the imp. and fut. Kal: as תסבין, תסבין.

6. In Pi., Pu. and Hith., which require Dag. in the second radical, in order to avoid the meeting of three similar consonants, as סבב = סבבב, a long vowel (invariably Cholem) enters instead of Dag. Thus the forms Poel, Poal, Hithpoel, arise, which are regularly inflected: as סובב, סובב, סובבב.

7. With convers. ו the Cholem of the fut. Kal is shortened into Kamets-Chatuph, and the Tsere of the fut. Hi. into Seghol: as יסב, יסב (§ 33, 4.).

8. Before suffixes the same change takes place, for the

same reason (§ 14, Short. c.): as יִחַנְנוּ may He be gracious to us; ye shall solemnize it; or Kubbutz is chosen instead: as יִמְשְׁנִי, Hiph. יִסְבְּנִי, Tsere into Chirek (the strong sharpening) (§ 14, Short. b.)

9. The accent is not here thrown forward upon the affirmatives הֵ, י, יִ, as with regular verbs: as סָבָה, סָבִי, סָבוּתִי.

NOTE II. In Kal are found examples of middle O (according to יכול § 29, 1.): as רָבוּ they shoot arrows. Gen. 49, 23. רָמוּ they are lifted up. Job 24, 24. The fut. A. of these verbs has Tsere under the preformatives: as יִמַּר it is bitter, Is. 24, 9. וְאֶקַּל and I am despised, Gen. 16, 5. יִחַם it is hot, De. 19, 6.

NOTE III. Ni. in the final syllable has Tsere occasionally: as נָסְבָה, נָקַל, הָמַס, נָמַס; sometimes Cholem נָרוּץ he is broken, Eze 29, 7. נָבוּז they are spoiled, Am. 3, 11.

NOTE IV. Hi. sometimes takes Patach in the final syllable, especially with gutturals: הִמַּר he has embittered, Job 27, 2. הִתָּ he cuts off, Is. 18, 5. הִקַּל.

NOTE V. In many of these verbs the vowel of the preformatives in Kal, Ni., Hi. and Ho. is short and Dag. forte follows. This Dageh compensates for the one omitted in the second radical, as it occurs generally with this class of verbs in Chaldee: fut. Kal יִסַּב and יִסַּב; יִדַּם (fr. דָּמַם), יִשַּׁם shall be astonished, 1. Ki. 9, 8. יִקַּד to bow the head; Hi. יִסַּב Jud. 18, 23. יִמַּר Ex. 23, 21.

EXERCISE 86.

מָה¹ רָבוּ² מַעֲשֵׂי³ יְהוָה⁴ גֹּל⁵ עַל־יְהוָה דִּרְבָּךְ: הַקְשִׁיבָה
 אֶל־רִנָּתִי⁵ בִּידְלוּתִי⁶ מֵאֵד: אִזְ⁷ יִדְבֹר⁸ יְהוֹשֻׁעַ⁹ לַיהוָה בְּיוֹם
 תֵּת יְהוָה אֶת־הָאֱמֹרִי¹⁰ לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר שְׁמִשׁ¹¹ בְּגִבְעוֹן¹²
 דָּוִם¹³ וַיִּרַח¹⁴ בְּעַמְּקֵי¹⁵ אֵילָן¹⁶ וַיִּדַּם הַשֶּׁמֶשׁ וַיִּרַח עֶמְדֵי־קֶסֶם
 גֹּי אִי־בָיו: וַיִּרְעַם¹⁷ יְהוָה בְּקוֹל¹⁸ גָּדוֹל בְּיוֹם הַהוּא עַל־פְּלִשְׁתִּים¹⁹

וַיִּגְנוּ²⁰ לִפְנֵי²¹ יִשְׂרָאֵל²² וַחֲנָתָם²³ אִתּוֹ²⁴ חָג²⁵ לַיהוָה
 שָׁבַע²⁶ יָמִים בַּשָּׁנָה²⁷ בַּחֹדֶשׁ²⁸ הַשְּׂבִיעִי²⁹ תַּחֲנוּ³⁰ אִתּוֹ³¹ כֹּה³² אָמַר
 יְהוָה אֱלֹהֵינוּ³³ אֶת־בְּרִיתִי³⁴ הַיּוֹם³⁵ וְאַתָּה³⁶ בְּרִיתִי³⁷ הַלְיִלָה³⁸ גַּם³⁹ בְּרִיתִי
 תִּפְרַח⁴⁰ אֶת־דֹּדְךָ⁴¹ עַבְדִּי⁴² אֲשֶׁר⁴³ לֹא־יִסְפָּר⁴⁴ צָבָא⁴⁵ הַשָּׁמַיִם⁴⁶ וְלֹא
 יִמַּד⁴⁷ חוֹל הַיָּם⁴⁸ בֶּן אֲרָבָה⁴⁹ אֶת־זֶרַע⁵⁰ דֹּדְךָ⁵¹ עַבְדִּי⁵² הַדֹּלָת⁵³ תִּסּוּב⁵⁴
 עַל־צִירָהּ⁵⁵ וְעָצַל⁵⁶ עַל־מִטָּתוֹ⁵⁷ יְהוָה⁵⁸ שִׁכְטָנוּ⁵⁹ יְהוָה⁶⁰ מַחֲקֵנוּ⁶¹
 הַיּוֹם⁶² יוֹשִׁיעֵנוּ⁶³ חָדְלוּ⁶⁴ הָרַע⁶⁵ כִּי⁶⁶ הִנֵּה⁶⁷ בָּעִיר⁶⁸ אֲשֶׁר־נִקְרָא⁶⁹
 שְׁמִי⁷⁰ עָלֶיהָ⁷¹ אֲנִכִּי⁷² מִחַל⁷³ לְהָרַע⁷⁴ לָמָּה⁷⁵ תִּקְרָאנָא⁷⁶ לִי⁷⁷ נַעֲמִי⁷⁸
 וְשִׁדְי⁷⁹ הָמָר⁸⁰ וְהָרַע⁸¹ לִי⁸² מֵאִד⁸³ הִפָּה⁸⁴ חֲתִים⁸⁵ נְסוּגִים⁸⁶ אֶתְנוֹב⁸⁷
 וְגַבְרִיָּהֶם⁸⁸ יִכְתּוּ⁸⁹ בְּתוֹכִי⁹⁰ יִשְׁתּוּמִם⁹¹ לְבִי⁹²

adverb¹ (§ 24, 3.) to be many² works³ to roll, to commit⁴ my outcry, cry for help⁵ to be languid, weakened⁶ then⁷ (§ 101, II, b.)⁸ Joshua⁹ Amorite¹⁰ sun¹¹ Gibeon¹² to stay, stand still¹³ moon¹⁴ valley¹⁵ Ajaion¹⁶ cause thunder¹⁷ thunder¹⁸ (prop. voice, sound) Philistines¹⁹ to confound²⁰ to defeat²¹ to celebrate²² festival²³ seven²⁴ year²⁵ seventh²⁶ so, thus²⁷ to break, make void²⁸ my covenant with²⁹ as³⁰ the host of³¹ to measure³² I will increase³³ door³⁴ to turn³⁵ hinge³⁶ his bed³⁷ to inscribe laws, to rule³⁸ to save³⁹ to do evil⁴⁰ my name⁴¹ (§ 96, 2.)⁴² to open, begin⁴³ n. p. f. (my sweetness)⁴⁴ the Almighty⁴⁵ to embitter⁴⁶ (sc. life,) to be terrified, dismayed⁴⁷ to recede⁴⁸ to beat down⁴⁹ to be astonished, confounded⁵⁰.

EXERCISE 87.

Three¹ times² thou shalt keep a feast³ to me in the year. And he rolled⁴ the stone⁵ from⁶ the mouth of⁷ the well⁸. The Lord of Hosts⁹ will defend¹⁰ Jerusalem¹¹. The soul of¹² the wicked desireth¹³ evil, his neighbor is not favored¹⁴ in his eyes¹⁵. This day will I begin¹⁶ to magnify thee¹⁷ in the sight of¹⁸ all Israel. And I will defend¹⁹ this city, to save²⁰ it. And the Lord discomfited²¹ Sisera²². Hills²³ melted²⁴ like²⁵ wax²⁶. He that trusteth²⁷ in²⁸ the Lord, mercy²⁹ shall compass³⁰ him about³⁰. Be-seech³¹, I pray you, God, that³² He will be gracious³³ unto us. Hazael³⁴, king of Syria³⁵, oppressed³⁶ Israel. And the Lord was gracious³⁷ to them and had compassion³⁸ on them. (He) whom thou blesseth³⁹ (is) blessed⁴⁰, and (he)

whom thou curseth⁴¹ is cursed⁴². Why⁴³ art thou cast down⁴⁴, O my soul⁴⁵? hope⁴⁶ thou in⁴⁷ God!

שָׁלַשׁ 1 רְגִלִים 2 חַנּוּג 3 to keep a feast גָּלַל 4 Hi. fut. with Vav Conv. אָכַן 5 מָעַל 6
פִּי 7 בָּאֵר 8 יְהוָה צְבָאוֹת 9 גָּנַן 10 Hi. fut. יְרֻשָּׁלַיִם 11 נִפְשׁוּ 12 אוֹתָהּ 13 חָנַן 14 Ho. fut.
עִנְיֹו 15 חָלַל 16 Hi. גָּרַל 17 Pl. inf. עִנְיָ 18 גָּנַן 19 pret. with Vav Conv. יִשַׁע 20 Hi.
הֵמָּה 21 וְ, 22 סִסְרָא 23 הָרִים 24 מָסַס 25 כֹּ 26 דִּוְנָן 27 part. בָּטַח 28 בְּ
חֶסֶד 29 סָבַב 30 Pl. fut. חָלַו 31 וְ 32 חָנַן 33 חֲזָאֵל 34 אָרַם 35 לַחֲץ 36
40 Pu. part. 39 Pi. fut. בָּרַךְ 38 Pi. fut. with Vav Conv. with acc. רָחַם 37 fut. with Vav Conv.
: 47 ל 46 Hi. יָחַל 45 (f.) נִפְשִׁי 44 Hith. fut. שָׁחַח 43 מָה 42 Ho. fut. 41 fut. אָרַר

§ 53. VERBS עִי AND עִי.

To the עִי the verbs עִי are nearly related. To this class belong those verbs of which the second radical is ו, which are best compared with the preceding עִי, whereby the points of similarity or difference can be rendered most conspicuous.

In common with עִי:

1. The stem is monosyllabic.
2. The preformatives have long vowels; in fut. Kal and in the pret. Ni. Kamets (Tseme in rare cases).
3. The forms Poel, Poal, Hithpoel.
4. The insertion of the helping (union) vowel Cholem before the consonantal affirmatives, but only in Ni. and Hi., not in Kal and Ho.
5. These peculiarities originate from the principle, that the weak letter ו cannot retain its consonantal power between two vowels; (not even between a following vowel and a preceding vocal Sh'va,) the ו either drops or quiesces, and as with עִי its vowel recedes to the first radical: pret. קָם, instead of קָוָם; inf. קָוָם, for קָוָם; fut. יָקָוָם, for יָקָוָם (§ 12, 6. B. 3); Hi. הָקָוָם, for הָקָוָם (§ ibid. § 12, 7, a.); Ho. הוּקָוָם, for הָקָוָם (§ 12, 6, B., 3.) (Kamets-Chat. now in an open syllable becomes ו (§ 14, Length. 1.).
6. These verbs differ from עִי in the following points:

- a. The vowel in ע"ו is longer: ו in Kal, וֹ in Hi., a vowel-letter quiescing in it.
- b. The Ni. has a final Cholem נָקוּם, for נִקְוּם; fut. יָקוּם, for יִקְוּם (the ו becoming וֹ § 12, 7. b. 2.), after removing the mutable Patach in pret., and Tsere and the pretonic Kamets in fut.

7. Intransitive verbs occur with middle E. and O: כָּתַב, כָּתַבָּה (for כָּתַבְתָּ § 12, 6, B.). Part. כָּתוּב; Inf. כִּוּת; Fut. יִכּוּת; כָּתַבְתָּ, כָּתַבְתָּה, כָּתַבְתָּה; Fut. יִכּוּת.

NOTE. In some verbs the ו of the inf., imper. and fut. is always quiescent in Cholem: as אָוֶר to be light, בּוֹא to come, בּוֹשֶׁם to be ashamed, וַיָּבֹא and he came.

8. The apocopated Fut. is יָקֻם, with Vav Conv. וַיָּקֻם, with gutturals וַיִּכְר.

9. The usual form of 2. and 3. pers. pl. fem. is given in the paradigm: הִתְקַוְּמִינָה; a form like הִתְשַׁבְּנָה is sometimes met with.

10. Several verbs ע"ו in common with ע"ע (§ 52 Note 5.) double the first radical: as הִסִּיתָ, for הִסִּיתָ. Some thus modify the signification: as הִנִּיחָה to cause to rest, הִנִּיחָה to permit, suffer; הִלִּין to pass the night, הִלִּין to complain, murmur.

11. Verbs ע"י. Verbs having for their second radical a quiescent י have a twofold inflection in Kal; they are partially inflected like the Kal of ע"ו, partially like its Hiphil, after having removed the characteristic syllable of Hiphil (הִ and הֵ). Several verbs occur only in this form, others possess both forms of ע"ו and ע"י: as לִין and לִין.

NOTE. The fut. of Hiphil can be distinguished from that of Kal, by the signification only: as יָבִין he understands (Kal), הִבִּינָם he gives them understanding, Job 32, 8 (Hiphil).

NOTE II. Not seldom Kal and Hi. agree in sense in these verbs (ע"ו and ע"י): נָגַל to rejoice, Kal and Hi. רוּב to quarrel, Kal and Hi. יָצוּם to set, put, Kal and Hi. etc.

EXERCISE 88.

בִּזְיוֹן לְרַעְיוֹת חֹסֶר-לֵב: מִפְּנֵי שִׁיבָה תָקוּם וְהִדְרֹתָ פָנַי
 זָקֵן: מִי שֵׁם פָּה לְאָדָם אוֹ מִי-יָשׁוּם אֶלֶם אֵן חֶרֶשׁ אוֹ
 פֶקֶח אוֹ עוֹרֵר הֲלֹא אֲנֹכִי יְהוָה: מְשִׁיב רָעָה תַחַת טוֹבָה
 לֹא תְבוֹשׁ רָעָה מִבֵּיתוֹ: דָּבָר שְׂקָרִים לֹא-יָפוֹן לִגְדֹר
 עֵינַי: יְהוָה בְּשָׁמַיִם הִכִּין כִּסְאוֹ: יְהוָה בַּחֲכֵמָה יִסַּד אֶרֶץ
 כּוֹנֵן שָׁמַיִם בַּתְּבוּנָה: בְּנִפְלְאוֹת אוֹיֵבָה אֶל-תִּשְׁמַח וּבְכִשְׁלוֹ אֶל-
 יָגֵל לִבָּהּ: מַעֲנֶה דָרַךְ יֹשִׁיב חֲמָה: דּוֹם לִיהוָה
 וְהִתְחַלֵּל לוֹ: צָדִיק לְעוֹלָם בָּל יִמוּט: צָדָקָה תְרוּבָה
 בְּכֹרֵמִים לֹא-יִרְנֶן לֹא יִרְעֶה הֹסֵר כַּעַס מְלָכָה וּיִפְנֶעַ
 יַעֲקֹב בַּמָּקוֹם וְיִלֵּן שֵׁם כִּי-בָא הַשֵּׁמֶשׁ וַיִּקַּח מֵאֲבֵנֵי הַמָּקוֹם
 וַיִּשֶׂם מִרְאשֵׁתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: בִּאֲחֻזָּה לְחֹדֶשׁ
 הוֹקֵם הַמִּשְׁכָּן: יֵשׁ מִתְעַשֵּׂר וְאֵין כָּל מִתְרוֹשֵׁשׁ וְהוֹן רָב:
 בִּינָה הַגִּיגִי: דָּרַךְ שִׁקָּר הֹסֵר מִמֶּנִּי: יְהוָה מְקִים מַעֲפָר דָּל:
 שִׁמּוֹ לִבְבָּכֶם עַל דְּרֹכֵיכֶם: כִּי יְהוָה בְּטַחוֹ צָדִיקִים וְלֹא-בִשְׁוִי:
 תִּאֲוֹת עֵצִל תִּמְיִתְנוּ: סוֹם מוֹכֵן לְיוֹם מִלְחָמָה וְלִיהוָה
 הַתְּשׁוּעָה: עַל-כָּל-מַעֲשֵׂה יִבְיֹאֵךְ הָאֱלֹהִים בְּמִשְׁפָּט:

to despise¹ (§ 107, 4.) void of² (§ 84, 7.) before³ gray hair⁴ to rise up⁵ to
 honor⁶ the face of⁷ to make⁸ mouth⁹ or¹⁰ deaf¹¹ open-eyed¹² blind¹³ to re-
 turn¹⁴ (§ 107, 4.) to depart¹⁵ his house¹⁶ to tell¹⁷ lies¹⁸ to be firm, estab-
 lished¹⁹ before²⁰ to establish²¹ his throne²² to found, to lay the foundation
 (of a building)²³ to set up, fix²⁴ ב. bef. inf. const.²⁵ (§ 106, 2.) to exult, re-
 joice²⁶ answer²⁷ soft²⁸ to turn away²⁹ wrath³⁰ to resi³¹ to wait³² to totter;
 to shake³³ to raise³⁴ vineyards³⁵ to shout, sing³⁶ to shout with joy³⁷ to re-
 move, put away³⁸ anger, grief³⁹ to set⁴⁰ (prop. to come) stones of⁴¹ to put,
 set, lay⁴² מִרְאשֶׁת (from ראש) place of the head, hence: at his head⁴³ first⁴⁴
 to raise⁴⁵ pretend to be rich⁴⁶ § 26, 6. pretend to be poor⁴⁷ to mark, attend⁴⁸
 meditation, prayer⁴⁹ to be ashamed, disappointed⁵⁰ desire, lust of⁵¹ to kill⁵²
 horse⁵³ to be prepared, ready⁵⁴ war⁵⁵ help, victory⁵⁶ deed, act⁵⁷ to bring, lead⁵⁸.

EXERCISE 89.

And the Lord spake¹ to Moses, saying: Send² men,
 that³ they may search⁴ the land of Canaan. And the men

went up⁵ and came⁶ into the land and searched it. And they returned⁷ from searching of the land after⁸ forty⁹ days¹⁰. And they came to Moses and brought back¹¹ word¹³ to him¹² and said: we came to the land whither¹⁴ thou sentest us and surely¹⁵ it is very¹⁶ good. Nevertheless¹⁷ the people be strong¹⁸ that dwell¹⁹ in the land. And they murmured²⁰ against²¹ Moses and said: Would God that²² we had died²³ in the land of Egypt. And wherefore hath the Lord brought²⁴ us to this land, to fall²⁵ by²⁶ the sword. And they said one to another²⁷, Let us make²⁸ a captain²⁹, and let us return into Egypt. And David besought³⁰ God for³¹ the child³², and he fasted³³ and went in (pret.) and stayed all night³⁴ and lay³⁵ upon the earth³⁶. And the elders³⁷ of his house arose³⁸ (and went) to him³⁹, to raise⁴⁰ him up from the earth: but he would not⁴¹. And it came to pass⁴² on the seventh⁴³ day that⁴⁴ the child died. And David saw⁴⁵ that his servants⁴⁶ whispered⁴⁷ and he perceived⁴⁸ that the child⁴⁹ was dead. Then⁵⁰ he arose from the earth and washed⁵¹ and anointed⁵² (himself⁵²) and came into the house of God; then⁵⁰ he returned into his (own) house and (when) he asked, they put⁵³ bread before him and he did eat.

8 דבר 1 Pi. with Vav Conv. 2 (§ 84, 2) 3 וַיָּבֹאוּ 4 (§ 101, 3. a.) 5 וַיַּעֲלֵה 6 בָּאוּ 7 שָׁבָה 8 כִּמְצָא
9 אֲרֻבָּעִים 10 sing. (§ 92, 3) 11 שָׁבָה 12 Hi. 13 דָּבָר 14 אֶתֹן 15 וְנָם 16 טוֹבָה
17 אֶפְסָה כִּי 18 עָן 19 partic. with the article (§ 96, 8) 20 נִי 21 עַל 22 לֵי
23 would God that: 24 בָּאוּ 25 part. Hi. 26 נָפַל 27 ב 28 אִישׁ אֶל-
29 אָחִיו 30 (§ 97, 4) 31 נָתַן 32 parag. fut. 33 רָאָה 34 part. fut. 35 בָּקַשׁ 36 Pi. with Vav Conv. 37 נָעַר
38 with Vav Conv. 39 קָם 40 זָכַנִי 41 קָם 42 אֲרָצָה 43 pret. שָׁכַב 44 pret. to stay all night 45 לֵן
46 על 47 קָם 48 אָבָה 49 Hi. 50 אָבָה 51 וַיְהִי 52 שָׁבִיעִי 53 Vav Conv. 54 וַיֵּרָא 55 עֲבָדָיו
56 לחש 57 Hithp. part. 58 בָּנָה 59 Hi. 60 Pause: יָלַד 61 Vav Conv. 62 רָחֵץ 63 Hi. 64 כִּי 65 שָׁם 66 Hi.

§ 54. VERBS ל"ה.

1. The third radical of these verbs was originally י, of some few י.

2. All forms ending with the third radical, change י into

ה: as גלה, for גלי (§ 12, 7. a.), excepting the pass. part. Kal, which is regular גלוי.

3. To all those forms ending with a consonantal affirmative, (ה, ת, תי, נו, נה) the original י returns. This י quiesces in the pret. Kal in Chirek: as גלית, in the pret. of the other active conjugations, promiscuously in Tsere and Chirek: as גלית and גלית, in the pret. of the Passives, only in Tsere: as גלית; in the imperative and future in Seghol: as הגלינה, גלינה.

4. In the 3. pers. fem. sing. pret., ה is commuted into ת, in order to avoid the repetition of ה: as גלתה, for גלהה.

5. Before the vocal affirmatives (י, ו) the ה drops: as גלי, תגלי, for גלהו, prop. תגלהי (§ 12, 6. B. 3.).

6. The ה quiesces

in all the pret. forms in Kamets: as גלה, נגלה, גלה etc.;

*in all the imperat. f. in Tsere: as גלה, הגלה, גלי etc.;

in all the fut. and part. f. in Seghol: as אגלה, גלה, אגלה, נגלה etc.

7. The inf. const. ends in all the conjugations with ור: as גלות, הגלות, גלות etc.

8. The apocopated future is formed by throwing off the ה with the preceding Seghol, whence in Kal and Hiphil forms would arise, having three consonants and but one vowel: as יגל, from יגלה, יגל, from יגלה, which to avoid a helping Seghol is used: as יגל Kal, יגל Hi. (formed like the Segholates § 66.). With a guttural the helping vowel is Patach: as ישע let him look, (§ 14, Rising IV.) with Pe Guttural, ויעש and he made, (§ 66, 10.).

NOTE I. Sometimes the first syllable is not affected by the guttural: as ויחר and it was kindled, ויחר and he rejoiced, ויחר and he encamped.

NOTE II. The preformatives of the apocopated Future, forming an open syllable sometimes has Tsere: as ונפ and we turned; ותה and she wandered.

NOTE III. The helping vowel can be omitted in case the first radical is softer in sound than the second, (a liquid before a mute): as וַיִּשָּׁב and he took captive, וַיִּשָּׁק and he gave to drink.

9. In the verb רָאָה to see, the apocop. fut. has two forms: יֵרָא and 'with Vav Conv. יִרְא.

10. הָיָה to be. pret. 2. pers. pl. הָיִיתֶם, with וְהָיִיתֶם; inf. const. הָיִיתָ, with prefixes בְּהִיּוֹת, לְהִיּוֹת; imp. הָיָה; fut. יִהְיֶה, fut. apocop. יְהִי, in pause יְהִי, with Vav Conv. וְיִהִי.

11. חָיָה to live. 2. pers. pl. pret. Kal חִייתֶם, inf. חִיּוֹת, imp. חִיָּה, with וְחִיָּה, fut. יִחְיֶה, fut. apoc. יְחִי, in pause יְחִי, Hiphil pret. הִחִיָּה, inf. הִחִיּוֹת.

12. שָׁחָה (original יִשְׁחוּ) to bow down. Hithp. הִשְׁתַּחֲוָה, fut. יִשְׁתַּחֲוֶה, fut. apoc. יִשְׁתַּחוּ (for יִשְׁתַּחוּ) (§ 14. Rising IV.)

13. The annexing of suffixes, occasions various changes: the termination ה with the preceding vowel drops before the suffix: as עָנִי (from עָנָה) he answered me, צִוָּה (from צִוָּה) he has commanded thee, Piel אָכַלְהָ, (from כָּלָה), for אָכַלָּהּ, Hiph. הִעֲלָהּ. In the third person fem. sing. pret., the suffix is attached invariably to the form נָגַלָּה: as עָשָׂה־נִי, he has made me, Piel בָּכַתְנִי, (shame) has covered me, § 44, 16, וְכָלְתָּהּ it shall consume it, for כָּלְתָּהּ.

EXERCISE 90.

בְּחִכְמָה יִבְנֶה¹ בֵּית: אִמָּת קִנָּה² וְאֶל-תִּמְכֹּר: הַסֵּלֶל יִרְבֶּה³
 דְּבָרִים: רָאָה בְּעֵבִים⁵ לֹא יִקְצֹר: הַחֲכָמָה לֹא תִסְלֶה⁶ בְּכֶהֱם⁷
 אוֹפִיר⁸: אָכַל בְּשִׂמְחָה לֶחֶמָה וְשִׁתָּה⁹ בְּלִב־טוֹב יִינֶה¹⁰: גֵּעַר
 הָיִיתִי גִסְדֻּקְנִיתִי וְלֹא רָאִיתִי צְדִיק גֵּעוּב: מִי גָבַר יִחְיֶה וְלֹא
 יִרְאֶה מוֹת¹⁰: יִמְלֹט נַפְשׁוֹ מִיַּד שְׂאֹל: סוֹד¹¹ אַחֲרֵי¹² אֵל-
 תֵּגַל¹³: נַפְשׁוֹ חִכְתָּהּ¹⁴ לִיהוָה: אִטְסֵם¹⁵ אֲנִי¹⁶ מִזְעָקָת¹⁷ דָּל
 גִּסְדֻּקְנִיתִי יִקְרָא וְלֹא יִעֲנֶה¹⁸: הִיָּה עֵינַיִם לְעוֹר וְרִגְלִים לִפְסָח¹⁹:
 אֶל-תֵּעַן כָּסִיל כְּאוֹרֹתוֹ פְּתִישׁוּהָ²⁰ לֹא גִסְדֻּקְנִיתִי: עֵת לִפְרֹץ²¹
 וְעֵת לִבְנוֹת עֵת לִבְכּוֹת²² וְעֵת לִשְׁחֹק²³ עֵת לִחְשׁוֹת²⁴ וְעֵת

לדבר: לא תעש²⁵ עול במשפט: דרשוני וחיו נאם²⁶ יהוה:
 רוח אל עשרהני ונשמת²⁷ שדי תחייני: אסרעב שנאך²⁸ האכילהו-
 לחם ואסצמא²⁹ השקהו³⁰ מים: יענה יהוה ביום צרה:
 לישועתך³¹ קוית יהוה³²: הסוק³³ במוסר³⁴ אל-תרף³⁵: אל-
 תרע³⁶ את-בעל³⁷ אף³⁸: בכל-סוד אשר תגלה לרעה זכור
 אל תשכח אולי³⁹ יהפך ביום מחר להיות צרה⁴⁰: יש אוהבים
 בצל⁴¹ המעלות⁴¹ בפנורת⁴² השמש עמדו⁴³ מישע⁴⁴: דעת
 חסרה⁴⁵ מה קניית⁴⁶ קניית דעת מה חסרת:

to build¹ to buy² to make or do much, increase³ words⁴ clouds⁵ to be weighed⁶ for the gold of⁷ Ophir⁸ to drink⁹ death¹⁰ secret of¹¹ another person¹² to disclose, reveal¹³ to wait¹⁴ to stop¹⁵ his ear¹⁶ the cry of¹⁷ to answer¹⁸ lame¹⁹ to be equal²⁰ to break down²¹ to weep²² to laugh²³ to keep silence²⁴ to do²⁵ a declaration of²⁶ breath of, mind of²⁷ enemy²⁸ thirsty²⁹ to give to drink³⁰ help³¹ wait for, hope in³² to hold fast, adhere to³³ instruction, correction³⁴ to let go³⁵ to associate³⁶ possessor, owner, lord³⁷ anger
 בצל³⁸ a possessor of anger = an angry man³⁸ § 89, 4. perhaps³⁹ enemy⁴⁰
 sun-dial (literally: the shadow of the degrees)⁴¹ to turn⁴² to stop from, to desist⁴³ help, assistance⁴⁴ to want, to be without⁴⁵ to possess⁴⁶.

EXERCISE 91.

If ye walk² in my statutes¹, and keep⁴ my commandments³ and do⁵ them, then⁶ I will turn⁷ graciously⁷ unto you, and make you fruitful⁸ and multiply⁹ you, and establish¹⁰ my covenant with¹¹ you. Ye shall not afflict¹² a fatherless child. If thou afflict¹³ him and he cry¹⁴ at all¹⁵ unto me, I will surely¹⁶ hear his cry¹⁷. And the Lord spake to Joshua, saying: As¹⁸ I was with¹⁹ Moses, (so) I will be with thee: I will not fail²⁰ thee, nor²¹ forsake thee. Only²² be thou strong²³ and very courageous²⁴, that²⁵ thou mayest observe²⁶ to do according to all the law, which Moses, my servant²⁷, commanded²⁸ thee: turn²⁹ not from it to³⁰ the right hand³¹ or³² to the left³³. This³⁴ book³⁵ of the law shall not depart³⁶ out of thy mouth³⁷, but³⁸ thou shalt meditate³⁹ therein day and night⁴⁰, that⁴¹ thou mayest observe⁴² to do according to all that is written therein. If thou return to⁴³ the Almighty⁴⁴, thou

shalt be built up⁴⁵. From the confined space⁴⁶ I called⁴⁷ upon the Lord⁴⁸, the Lord answered⁴⁹ me in the large space⁵⁰. The Lord is on my side⁵¹: what can (§ 101, III. 1.) do⁵² unto me man? (It is) better⁵³ to trust⁵⁴ in⁵⁵ the Lord, than⁵⁶ to put confidence⁵⁷ in man. Thou hast thrust⁵⁸ sore⁵⁹ at me that⁶⁰ I might fall; but⁶¹ the Lord helped me. Be²⁶ not wise⁶³ in thine (own) eyes. And he despised⁶⁴ the birthright⁶⁵. My well-beloved⁶⁸ hath⁶⁷ a vineyard⁶⁶. And he fenced⁶⁹ it and cleared it of stones⁷⁰ and built⁷¹ a tower⁷² in the midst of it, and he looked⁷³ that⁷⁴ it should bring forth⁷⁵ grapes⁷⁶, and it brought forth wild grapes⁷⁷.

Hi. **חָקוּתִי** 1 **הָלַךְ** 2 Kal. fut. **עָשָׂה** 4 fut. 5 pret. **פָּנָה** 6 Conv. 7 **פָּרָה** 8
 12 Pi. **עָנָה** 11 **אָת** 10 Hi. with Vav Conv. **קָנָם** 9 Hi. with Vav Conv. **רָכַה** 8 with Vav Conv.
 18 **כָּאִשֶּׁר** 17 **צִעֲקוּתוֹ** 16 inf. abs. (§ 105, 1) 15 infin. abs. (§ 105, 1) 14 fut. **צָעַק** 13 fut.
 25 infin. with **ל** 24 (fut. A.) **אָמַץ** 23 (fut. A.) **חָזַק** 22 **רָכַן** 21 **וְלֹא** 20 Hi. **רָפָה** 19 **עָם**
 33 **שָׁמַל** 32 **יָמִין** 31 30 acc. (§ 85, 4) **סָר** 29 Pi. **צָוָה** 28 **עָבְדִי** 27 **שָׁמַר** 26
 41 **לְמַעַן** 40 **וְלִילָהּ** 39 **הָנָה** 38 Conv. 1 **מִפְּיָהּ** 37 36 **מִוֶּשֶׁת** 35 **סִפֵּר** 34 (§ 83, 9)
 50 **מִרְחֹב** 49 **עָנָה** 48 **יָהּ** 47 with acc. **קָרָא** 46 **מִצָּר** 45 **בָּנָה** 44 **שָׁרִי** 43 **נָדַר** 42 fut.
 58 **רָחַה** 57 **בָּטַח** 56 (§ 91, 1) **מִ** 55 **בָּ** 54 **חֲסָה** 53 **טוֹב** 52 **עָשָׂה** 51 on my side = to me
 65 **בְּכוֹרָה** 64 with Vav Conv. **בָּוָה** 63 **חָכַם** 62 **הִיָּה** 61 **ל** 60 with inf. 59 inf. abs. (§ 105 1)
 73 Pi. **קָהָ** 72 **מִגְדָּל** 71 **בָּנָה** 70 Pi. **קָלַל** 69 Pi. **עָוָן** 68 **יָדִידִי** 67 hath = was to 66 **בָּרַם**
 77 **בְּאִשִּׁים** 76 **עֲנִיִּים** 75 **עָשָׂה** 74 with inf. **ל**

§ 55. VERBS DOUBLY ANOMALOUS.

Doubly anomalous verbs have two radicals, both subject to the anomalies of the different irregular verbs: as **נָשָׂא** to bear, carry, belong to **פָּנָה** and **לָא** to be willing, to **פָּא** and **לָהּ**.

Verbs of the most frequent occurrence of this kind are:

- a. **לָהּ** and **פָּא**, **אָפָה** to bake, fut. Kal **יֵאָפֶה**.
- b. **לָהּ** and **פָּנָה**, **נָכָה** to smite, pret. Hi. **הָכָה**, part. **מָכָה**, fut. **יָכָה**, with Vav Conv. **וַיָּכֶה**, imp. **הָכֵה**, apocop. **הָךְ**, inf. **הִכּוּת**, particip. Ho. **מָכָה**; **נָטָה** to bow, incline,

fut. Kal יֵטָה, with Vav Conv. וַיֵּט, fut. Hi. יִטָּה, with Vav Conv. וַיִּטָּה.

c. שָׁאֵת and שָׂאֵת, fut. Kal יֵשָׂא, inf. נִשָּׂא, לֵ"א and פִּ"נ, imper. נִשָּׂא and נִשָּׂא.

d. יוֹצֵא and פִּ"י, fut. Kal יֵצֵא, imp. צֵא, inf. הוֹצֵא, Hi. pret. הוֹצִיא, fut. יוֹצִיא.

e. יָדָה and לֵ"ה, Hi. to confess, to give thanks. Piel fut. וַיִּדּוּ and they cast, (§ 12, Reject. B. 3.), Hi. fut. יוֹדֶה, with suff. אוֹדֶה, pret. מוֹדֶה, part. הוֹדֶה.

בָּאֵת, fut. בֹּא, לֵ"א and עִי, Kal pret. הָבִיא, Hi. to cause to come, lead, bring, pret. הָבִיא, fut. יָבִיא.

EXERCISE 92.

many words

וְהָיָה בְּאַחֲרֵית הַיָּמִים וְאָמְרוּ עַמִּים רַבִּים לְכֹן וְנַעֲלָה אֶל-
 דֶּרֶךְ יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב וַיּוֹרְנוּ מִדְּרָכֵינוּ וְנִלְכְּדָה
 בְּאַרְחֵתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַם יוֹדֶה
 עַמִּים אֱלֹהִים יוֹדֶה עַמִּים בְּלֹם: טוֹב וַיֵּשֶׁר יְהוָה עֲלֵינוּ יוֹרָה
 חֲטָאִים בְּדֶרֶךְ: בְּאֱלֹהִים בְּטַחְתִּי לֹא אִירָא מִהֲיַעֲשֶׂה אִדָּם
 לִי: טוֹב לִגְבוֹר כִּדְיָשָׂא עַל בְּנֵעוּרֵינוּ: גֵּר לֹא תוֹנֶה וְלֹא
 הַלְחָצְנוּ שָׁחַד מִחֶק רָשָׁע יִקַּח לַחֲטוּת אַרְחוּת
 מִשְׁכָּט: הֵט אֲזַנְךָ וּשְׁמַע דְּבַר חֲכָמִים וְלִבְךָ תִּשְׁתִּי
 לְדַעְתָּם: אֶל-פִּמְנֵעַ מִנְעֵר מוֹסֵר כִּי-חֲבַנְנוּ בִּשְׁבֹט לֹא יָמוּת
 מִכֶּסֶף פִּשְׁעוֹ לֹא יִצְלִיחַ וּמוֹדָה וְעוֹל יִרְחֹם: אֶל-תֵּט
 יָמֶיךָ וּשְׂמָאלֶךָ הֶסֶר רִגְלֶךָ מִרֶעַ: שִׁבְתֶּךָ וְצִאֲתֶךָ וּבֹאֲתֶךָ
 יָדַע יְהוָה: שָׁאֵל נָא בַּחֲמוּת וְתִרְדָּה וְעוֹף הַשָּׁמַיִם וַיִּגְדֹּ-
 לָהּ: אוֹ שִׁיחַ לְאֶרֶץ וְתִרְדָּה וַיִּסְפְּרוּ לָהּ דְּגִי הַיָּם: מִי לֹא-
 יָדַע בְּכָל-אֱלֹהֵי כִי יִדְּיָהוּ עֲשֵׂתָה זֹאת: אֶת-יְהוָה אֱלֹהֶיךָ
 תִּירָא אֹתוֹ תַעֲבֹד וְכוּ תִדְבֹק וּבִשְׁמוֹ תִשָּׁבַע:

the end, remoteness of¹ to go up² the mountain of³ to teach⁴ ways⁵ paths⁶ to go forth⁷ the word of⁸ to give thanks, to praise⁹ to fear, be afraid¹⁰ to bear¹¹ the yoke¹² youth¹³ to vex, to be extortionate¹⁴ to oppress¹⁵ out of the bosom¹⁶ subject of the sentence¹⁷ to pervert¹⁸ the ways of¹⁹ to incline²⁰ the words of²¹ wise men²² to set, direct, turn²³ to withhold²⁴ to beat²⁵ to die²⁶ to cover²⁷ to prosper²⁸ to confess²⁹ to obtain mercy³⁰ to incline³¹ the right hand³² the left hand³³ (§ 85, 4.) to sit, abide³⁴ to go out³⁵ to come³⁶ to ask, interrogate³⁷ the beasts³⁸ to tell³⁹ to speak⁴⁰ to declare⁴¹ the fishes of⁴² (§ 81. 1.)⁴³ to serve⁴⁴.

EXERCISE 93.

My son, fear¹ thou the Lord and the king. Jerusalem bear² thy shame³. Peradventure⁴ there be⁵ fifty⁶ righteous within⁷ the city: wilt thou also⁸ destroy⁹ and not spare¹⁰ the place for¹¹ the fifty righteous that are therein¹²? Thou shalt not bear a false¹⁴ report¹³, neither¹⁵ shalt thou answer¹⁶ in¹⁷ a quarrel¹⁸ to incline¹⁹ after²⁰ many to wrest²¹ (judgment). Trust²² in the Lord, and He shall bring forth²³ thy righteousness²⁴ as the light. Who would not fear²⁵ Thee, O King of nations²⁶? Arise²⁷, get thee out²⁸ from this land²⁹ and return³⁰ to the land of thy kindred³¹. I (am) a little³³ lad³²: I know³⁴ not (how) to go out³⁵ or come in³⁶. Thou comest to me with³⁷ a sword and with a spear³⁸, but³⁹ I come to thee in the name of the Lord of Hosts⁴⁰. This day will the Lord deliver⁴¹ thee into⁴² my hand, and I will smite⁴³ thee and take⁴⁴ thine head from thee⁴⁵, that⁴⁶ all the earth may know⁴⁷ that⁴⁸ there is⁴⁹ a God in Israel. Go and I will be with⁵⁰ thy mouth, and teach⁵¹ thee what thou shalt say⁵². And⁵³ Jehu⁵⁴ came to Jezreel⁵⁵ and Jezebel⁵⁶ heard (of it): and⁵³ she put⁵⁷ paint⁵⁸ (on) her eyes and⁵³ tired⁵⁹ her head and⁵³ glanced⁶⁰ out at⁶¹ the window⁶². And Jehu came in at⁶³ the gate⁶⁴, and⁵³ he lifted up⁶⁵ his face⁶⁶ to the window, and said: Who (is) on my side⁶⁷, who? And⁵³ there glanced out on⁶⁸ him two⁶⁹ (or) three⁷⁰ eunuchs⁷¹. And he said, Throw⁷² her down. So⁵³ they threw her down: and⁵³ (some) of her blood spirted⁷³ on the wall⁷⁴, and on the horses: and he trod her under foot⁷⁵.

1 רא נשא (כ 5, 5) 2 Jerusalem fem. 3 בלפתך 4 אילי 5 יש 6 חמשים 7 בתוך
 8 אף 9 ספה 10 נשא 11 למען 12 בקרבה 13 שמע 14 שוא 15 and not 16 ענה 17 על
 18 ריב 19 נטה 20 אחרי 21 נטה 22 בטה 23 יצא 24 צדקך 25 fut. גוים 26 קום 27 יצא 28 fem. 29 שוב 30 מולדתך 31 גער 32 קטן
 33 ידע 34 fut. יצא 35 inf. בוא 36 inf. ב 37 חנית 38 ו 39 צבאות 40 סגר 41 Pl. ב 42 נכה
 43 Hi. pret. with C. 1, כור 44 Hi. pret. with C. 1, מעל 45 ו 46 ידע 47 fut. כי 48
 49 עם 50 ירה 51 Hi. pret. with C. 1, דבר 52 Pl. 53 Conv. 54 יהא 55 [§ 19, 6] יורעאל 56
 57 Hi. fut. שום פנך 58 [transl. she made with (ב) paint her eyes] 59 Hi. fut. יטב 60 Hi. fut. שקף
 61 חלון 62 ב 63 שער 64 Pause! 65 fut. נשא 66 פנים 67 אחי 68 אל 69 שנים 70 שלשה 71 סריסים 72 שמט 73 fut. with C. 1, נזה 74 קיר
 75 fut. with C. 1, רמס

CHAPTER X.

NOUNS.

ממדת

§ 56. IN GENERAL.

FORMATION AND INFLECTION.

1. The nouns are: a) *Primitives*, b) *Derivatives*. The more numerous derivatives are for the most part derived from verbs: *Verbal nouns*; as מִתְּנָה a gift, from נתן to give; דַּעַת knowledge, from ידע to know. Nouns derived from other nouns are called: *Denominatives*: as קִישָׁת archer, from קָשָׁת bow.

2. The derivation is effected in the same manner as with verbs:

- By *Vocalization*, or the modification of vowels: as מֶלֶךְ king, from מָלַךְ to reign.
- By *Reduplication*, or the doubling of one radical, generally the second, or of two of the radicals; as גִּנְבִּי thief, from גָּנַב to steal, אֶסְפָּרָה rabble, (people gathered together from all quarters) from אָסַף to gather.
- By *Augmentation*, i. e. the prefixing or postfixing of one or more of the formative letters הַאֲמַנְתִּי (nomina he-

emantica): as **מָקוֹם** place, from **קוּם** to stand, **קִדְמוֹן** eastern, from **קָדַם** to be, come before, in front.

3. a. *By Vocalization* :

קָטַל, this class contains as many adjectives as substantives, which, being of the old participial form (cf. act. part. in verbs **עָוִי** : **קָם** = **קָאָם**, for **קָנָם**), express either the attribute, or the attribute and subject together : as **חָכָם** wise, or wise man, **זָהָב** gold (the glittering, sc. metal). Frequently the product or result of an action is signified : as **וֹלָד** child, prop. he that is born, natus; **רָקַב** an object seized with rottenness, (from **רָקַב** to rot).

קָטַל, these nouns are intransitive, but when derived from transitive verbs, passive : as **אָבֵל** mourning, **טָמֵא** unclean, **זָקֵן** old, **בָּשֵׁל** cooked, done.

קָטוּל, (partic. of verbs mid. O) intransitive and passive adjectives, a few only in use as substantives : as **גָּדוֹל** great, **קָרוֹב** near, **שָׁלוֹם** peace.

קוֹטֵל, **קָטַל**, (régular act. partic.) (cf. § 35).

קָטוּל, (reg. pass. part.) passive and intransitive adjectives : as **מְשֻׁחַ** anointed, **עָצוּם** strong.

קָטִיל, (Chaldaizing) (pass. part.) 1. passive substantives : as **אֲסִיר** prisoner, captive, from **אָסַר** to bind, to fetter, (it is distinguished from **קָטוּל** by being always used as a noun, while the latter is a participle only). 2. Names of dignity are often thus formed : as **נָסִיךְ** a sovereign, ruler, **פְּקִיד** an officer, **נָגִיד** overseer, **קָצִין** a judge, prince. 3. The season or time in which the action of the verb is performed : as **קָצִיר** harvest (prop. time of cutting, reaping) **חֲרִישׁ** time of plowing.

קָטַל (for **קָטָאֵל**, hence the *Kamets immutable*), **קָטַל** (for **קָטִיל**, hence the *Tseré immutable*), **קָטוּל**, **קָטוּל**, mostly inf. forms of abstract meaning : **כְּתָב** a writing, **יָלַל** a howling, **צְחוק** laughter, **נְצִיב** a military post, **גְּבוּל** a border.

קָטַל, **קָטַל**, **קָטַל** cf. § 66.

3. b. *By Reduplication :*

קָטַל (Kamets immutable), a) adjectives intensifying the sense: **חָלֵשׁ** *very* weak, **קָנָא** jealous, b) nouns of habitual occupation: **טָבַח** cook, **נָגַב** thief, **חָרַשׁ** (for **חָרִישׁ**) smith.

קָטַל, adjectives, denoting a permanent bodily defect: **עוֹר** blind, **אִלֵּם** dumb, **חָרִישׁ** (for **חָרִישׁ**) deaf.

קָטַל, a small class, adjectives and substantives: **גִּבּוֹר** strong, substantively: a strong one, hero, **שָׁכּוֹר** adj. and subst. drunk, intoxicated, a drunkard, **צִפּוֹר** a bird, prop. the chirping, twittering, from **צִפּר** (Arab.) to twitter, to pipe.

קָטַל, passive and intransitive: **שָׁכּוֹל** bereaved, **חֲנוּן** compassionate, **חַרוּץ** (for **חָרִיץ**) a diligent one.

קָטַל, adjectives and substantives: **צַדִּיק** righteous, **אֶסֶר** fettered. Instruments of action: **בִּשָּׁל** an axe, a hoe.

קָטַל, nouns in which the third radical is doubled: **פְּרָחַח** a young brood, knaves; **שָׁאֲנָן** quit, undisturbed; **רָעֵנָן** green, fresh.

{ **קָטַלְטַל**, nouns in which the last two radicals are doubled: **אֲדָמָדָם** reddish, **שְׁחָרָחָר** blackish, denoting colors, i. e. an inclination to the color specified (English: *ish*). Many nouns of this class, compensate for the reduplication of the radical by doubling or lengthening the vowel: **כּוֹכַב** star, for **כְּכַבֵּב**, from **כּב** (Arab.) to shine, to glitter; **טוֹטֵף**, for **טַפְטֵף** a band, a fillet, from **טף** (Arab.) to bind about; **בְּבֵל**, for **בִּלְבֵּל**, Aram. to confuse, Hebr. **בָּלַל**.

3. c. *By Augmentation :*

א. *Prefixed :*

I. **מ** as a preformative occurs frequently, it comes either from **מָה**, to give the idea of an objective: *who, what, somewhat*, or it is related by its labial character to the preposition **ב** = *in, by, on*. Accordingly, nouns of this class denote something, somewhat, 1) in which, 2) by which, 3) at

which, or on which the action expressed by the root is performed:

1) מִזְבֵּחַ an altar, (from זָבַח to sacrifice) i. e. on which sacrifices are offered; מְרֻעָה pasture, (from רָעָה to feed) i. e. where there is feeding, מֵאָרֶב an ambush, (fr. אָרַב to lurk) where there is lurking; מָקוֹם place, (fr. קָם to stand) where one stands.

2) מַפְתָּח key, (from פָּתַח to open) an instrument *by which* one opens a lock; מִכְתֵּשׁ a mortar, (fr. כָּתַשׁ to beat to pieces, to pound) a vessel for pulverizing.

3) מַלְקוּחַ booty, (fr. לָקַח to take) = what is taken; מִשְׁלַח a possession, (fr. שָׁלַח to stretch forth the hand) object to which one stretches his hand.

II. ה, generally abstract substant., hence for the most part with f. formation: תְּקוּהָ the hope, (fr. קוּה to hope); תַּפִּלָּה prayer, (fr. פָּלַל to pray) תְּשׁוּבָה a return, a reply, (fr. שׁוּב to return); תֵּימָן m. the south, (fr. יָמַן to be on the right hand).

III. א, is a prepositive, a) usually to give easy pronunciation, when the first of the two initial consonants is a sibilant: אֶתְמַל and תַּמַּל yesterday; אֶזְעָרָה and תַּעֲרָה bracelet: אֶזְרַע and תַּרַע arm; b) to intensify the action: אֶכְזַב drying up (properly deceiving, lying, from כָּזַב to lie), אֶכְדָּר bold, daring. (Aktal, the regular Arabic form of the comparative and superlative).

IV. י, often in proper names: as יִצְחָק Isaac, יַעֲקֹב Jacob. Some are formed from the future, the 3. p. m. s. having been converted into a substantive: 'as יִצְהָר oil, (properly: it shines, gives light, from צָהַר to shine, lighten); יָרִיב adversary, enemy, (prop. he strives, from רוּב Hi. to strive), יִלְקוּט a bag (prop. it gathers, from לָקַט to gather, to collect); יָקִים an existing, living thing (prop. it is, stands, from קָם to be, stand).

ב. *Affixed:*

1. The most important is ה־ (to which ה־ or ה־ corresponds): this, besides indicating the fem. gender (§ 57.) is appended: a) to the infinitive, to give it a substantive sense: שְׁמִיעָה the hearing; דַּעַת knowledge, b) to convey an abstract meaning; בְּקִשָּׁה a request, חַטָּאה sin. אוֹלָה foolishness, עִוְרָה blindness, קִדְחָה (fr. קָרַח to burn) the burning or heat of fever.

2. ו־, ם־, ן־, ף־ (the last not so often, the Kamets frequently immutable). These terminations form:

a. Adjectives: חִיצוֹן outer, exterior; אַחֲרוֹן hinder, latter.

b. Concrete and abstract nouns: בְּנִין a building, רָעֲבוֹן hunger, scarcity.

c. Diminutives: אִישׁוֹן (from אִישׁ) little man (of the eye), pupil; צִוְרוֹן (from צִוֵּר or צִוָּאר) neck.

d. ו־ occurs many times as an adverbial termination: פְּתָאִם suddenly, שְׁלֹשִׁים and שְׁלֹשָׁם the day before yesterday.

e. ם־, an old accusative ending, the words that have retained it, are mostly adverbs: חֲנָם in vain, רִיקָם emptily, vainly, מָחָרָם to-morrow.

3. ם־, this termination forms a) adjectives from nouns: צְפוֹנִי northern, from צָפוֹן the north, תַּחְתִּי lower, from תַּחַת the under part, b) Gentile nouns and patronymics: יִשְׂרָאֵלִי an Israelite, עֵבְרִי a Hebrew, יְהוּדִי a Jew, מִצְרִי an Egyptian. The feminine is either יְהוּדִיָּה or יִשְׂרָאֵלִיָּה an Egyptian woman, עֵבְרִיָּה a Hebrew woman.

4. יְהוּדִיָּה, יְהוּדִיָּה form abstract nouns: רֵאשִׁית the beginning, מַלְכוּת kingship, rule.

4. Compound words are for the most part proper nouns: as מַלְכֵי־אֵל (El is King), אֲבֵי־מֶלֶךְ (Ab is King). Compound appellatives are rare: מְאֻפְלָה horrible, frightful darkness (the appended יָה God, intensifies the idea § 91, d.).

5. The primitive as well as the derivative nouns are inflected, to indicate:

- a. the grammatical conditions of gender and number ;
- b. the attributive relations of the noun. These latter are twofold :
 1. A noun in the genitive or possessive case follows as an attribute, with which the preceding word is joined or put in the Const. state (§ 19, 5.): **דְּבַר הַמֶּלֶךְ** the king's word.
 2. Suffixes are appended to the noun : **דְּבָרִי** my word.

§ 57. THE GENDER.

1. The genders are two : *masculine* and *feminine* ; a *neuter* gender in Hebrew is wanting.

2. The gender can be ascertained : a) from the signification of the noun, b) from its termination.

3. Masculine by signification :

- a. The names of men and males in general : as **אָב** father, **מֶלֶךְ** king.
- b. The common and proper nouns of nations, rivers, mountains and months : as **עָם** people, **נָהָר** river, **הָר** mountain, **חֹדֶשׁ** month, **כְּנָעַן** Canaan, **יַרְדֵּן** the Jordan, **סִינַי** Sinai, **נִסָּן** Nisan, the first month of the Hebrew year.
- c. The names of seasons : as **אָבִיב** Spring.
- d. The names of metals : as **זָהָב** gold ; except **נְחֹשֶׁת** copper, and **עֹפֶרֶת** lead, which are fem.

4. Masculine by termination :

א) The masc. has no characteristic termination, hence nouns ending with original radical letters can most frequently be considered masculine : as **בִּגְד** a garment.

ב) Nouns ending with **ה**, preceded by Seghol : as **שָׂדֶה** a field.

ג) Most of those nouns ending with **י**, **וֹם**, **וֹם**, **וֹם** or **וֹן** : as **עֶבְרִי** a Hebrew, **פְּדִיּוֹם** a ransom, **קֶרְבָּן** a sacrifice, **אִישׁוֹן** the pupil of the eye.

5. Feminine by signification :

- a. Names of women and females in general: אִשָּׁה woman, מַלְכָּה queen, צִבְיָה a female gazelle.
 b. Common and proper nouns of countries, cities, towns: as עִיר city, אֶרֶץ land, country, אַשּׁוּר Assyria, יְרוּשָׁלַיִם Jerusalem.

NOTE. In case the names of countries, or cities represent the people or nation living in them, they are masculine; as יְהוּדָה (applied to the people) Jews. Compare: יְהוּדָה נָפַל Isa. 3, 8. and יְהוּדָה לְקָדְשׁוֹ Ps. 114, 2. מְצָרִים Isa. 19, 16.

- c. Names of the members of the body, which are in pairs: as יָד hand, רֶגֶל foot.

6. Feminine by termination :

I. Nouns with the accented final syllable םָ-ה: as חֲכָמָה wisdom.

II. Nouns with the unaccented final syllable ת־ and after gutturals םָ-ת: as עֹטָת crown, מוֹדַעַת acquaintance, and with the accented ending םָ-ת, וֹת, םָ-ת: as אַחֲרִית the end, מַלְכוּת kingdom, מָחָר the morrow.

7. Many nouns are used in both genders: as רוּחַ wind, אֵשׁ fire, דֶּרֶךְ way.

EXERCISE 94.

רֹאשׁ אֶרֶס¹ דְּמִשְׁקָא² וְרֹאשׁ אֶפְרַיִם³ שְׁמֵרֹן⁴: יִשְׂרָאֵל יֹשֵׁב
 בְּאֶרֶץ מְצָרִים בְּאֶרֶץ גִּשְׁן: כְּעֵלָה⁵ צַדִּיקִים יִפְרָחוּ⁶: וַיֵּלֶךְ יְהוּדָה
 אֶת־שִׁמְעוֹן אָחִיו וַיָּבֹאוּ אֶת־הַכְּנַעֲנִי יוֹשֵׁב⁷ צֶפֶת⁸: וַיִּלְכְּדוּ יְהוּדָה
 אֶת־עֵזָה⁹ וְאֶת־אֲשִׁקְלוֹן¹⁰ וְאֶת־עֲקֹרֹן¹¹: וַיְהִי יְהוָה אֶת־יְהוּדָה
 וַיֵּרֶשׁ¹² אֶת־הַהָר כִּי לֹא לַהֲדוּרִישׁ¹³ אֶת־יֹשְׁבֵי הָעֵמֶק כִּי רָכַב
 בְּרִזָּל¹⁴ לָהֶם: לֹא בַחֲרֹב וּבַחֲנִית¹⁵ וּבַכִּידוֹן¹⁶ יְהוֹשִׁיעַ יְהוָה:
 וַיֵּצֵא דָוִד וַיֵּךְ גִּם¹⁷ אֶת־הָאֲרִי גִם¹⁸ הַדּוֹב: יֵשׁ יְהוּדָה¹⁹ לְחֲכָמָה
 מִן־הַסִּכְלֹת²⁰ בִּיתְרוֹן²¹ הָאֹר מִן־הַחֹשֶׁךְ: וַתִּבֶן צוּר²² מְצוּר²³
 לָהּ וַתַּצְבֵּר²⁴ בָּסֶף בְּעֶפְרַח וַחֲרוּץ²⁵ כְּטִישׁ²⁶-חוֹצוֹת: יָמִין
 יְהוָה רֹמֶמֶת²⁷ יָמִין יְהוָה עֲשֵׂה חֵיל²⁸: עֵין תִּלְעַג²⁹ לָאֵב וַתִּבֶּן

לִיקָהָת 30 אִם 31 יִקְרֶיהָ 32 עֲרֵבִי 33 נָחַל 34 וַיֹּאכְלוּהָ בְנֵי־נִשֶׁר 35 :
שֵׁן 36 רָעָה 37 וְרָגַל מוֹעֵדָת 38 מִבְּטָח 39 בּוֹגֵד 40 בְּיוֹם צָרָה :

Aramaea, Syria¹ Damascus² Ephraim (the kingdom of Israel)³ Samaria⁴
a leaf⁵ to sprout, blossom⁶ with⁷ inhabitant of⁸ n. p. of a city⁹ take pos-
session of¹⁰ to dispossess, drive out¹¹ (§ 83, 6.)¹² spear¹³ javelin¹⁴ * ישע *
(ה of Hi. retained) (§ 117)¹⁵ preeminence, excellence¹⁶ more than¹⁷ (§ 91, 2.)
folly¹⁸ (§ 12, 6. B. 3.)¹⁹ Tyre²⁰ fortress²¹ (§ 97, 2.)²² to heap up²³ fine
gold²⁴ the mire of²⁵ street²⁶ to be high, lofty²⁷ strength, חֵיל to do
valiantly²⁸ (§ 96, 4.)²⁹ יְקָהָת const. st. of יְקָהָה obedience, respect³⁰ mother³¹
to pick out³² ravens of³³ the valley³⁴ young eagles³⁵ tooth, masc.³⁶ רָעָה
(part m. from רָעָע with accentless ה־) to be broken, to be rotten³⁷ (for
מַעֲרָת ? 37, 5 Note 1) to be made to waver³⁸ trust in³⁹ (§ 83, 4.) an
unfaithful man.⁴⁰

EXERCISE 95.

By reason of¹ (the) cold² (the) sluggard³ will not plow⁴,
therefore⁵ shall he beg⁶ in harvest, and have nothing⁷.
The ravens⁸ brought⁹ to Elijah¹⁰ bread and flesh in the
morning, and bread and flesh in the evening. Tyre¹¹ was
a mart of¹² nations. Reprobate¹³ (§ 90, 2.) silver they call
them, because the Lord hath rejected¹⁴ them. Their land¹⁵
is full¹⁶ of silver and gold¹⁷. The silver and the gold was
weighed in the house of God by the hand of¹⁸ the priest¹⁹.
Lo, the winter²⁰ is past²¹, the rain²² is over²³ (and) gone²⁴;
the fig tree²⁵ putteth forth²⁶ her green²⁷ figs²⁷. When²⁸
a wicked²⁹ man dieth, (his) expectation³¹ shall perish³⁰;
and the hope³² of unjust³³ (men) perisheth. Weeping³⁶
may endure³⁵ for a night³⁴, but³⁷ joy³⁹ (cometh) in³⁸ the
morning. The realm⁴¹ of Jehoshaphat⁴² was quiet⁴⁰,
and his God gave him rest⁴³ round about⁴⁴. When⁴⁵,
pride⁴⁶ cometh⁴⁵, then⁴⁷ cometh shame⁴⁸. The end⁴⁹ of
the wicked shall be cut off⁵⁰. A river went out to water⁵¹
the land. Gihon⁵² compasseth⁵³ the whole land of Ethi-
opia⁵⁴. Sinai⁵⁵ and Tabor⁵⁶ are⁵⁷ mountains. Siv⁵⁸ is⁵⁷
the second⁵⁹ month. Hebron⁶⁰ is⁵⁷ the city of graves⁶¹.
The eye⁶² sees⁶³, the ear hears.

7 to have nothing אֵין, Pause! 6 שָׂאֵל 5 Conv 1 חָרַשׁ 4 חָרַשׁ 3 חָרַשׁ 2 חָרַשׁ 1 By reason of מֵ

עֲרִבִים 8 פּוֹא 9 part. Hi. אֱלִיָּהוּ: 10 צֵר 11 סָחַר 12 מָאֵס 13 part. Ni. מָאֵס 14 מָלֵא
 עֲבָרִים 21 נָשָׁם 22 חָלַף 23 חָלַף 24 (84, 2) הָאֲנָה 25 חָנַט 26 פָּגִיחַ 27 (106, 2) בִּ with inf. 28
 רָשָׁע 29 תְּקוּהָ 31 אָבֵר 30 הוֹחֵלֶת 32 אוֹנִים 33 בָּעֶרֶב 34 לֵין 35 בָּכִי 36 וְ 37 לֵ 38
 רָנָה 39 נָשָׁקַט with Conv. 1 40 to be quiet מְלָכִית 41 יְהוֹשֻׁפֶט 42 Hi. נִיחַ to give rest
 43 with Conv. 1 44 מְסַכֵּב 45 part. 46 זָרוֹן 47 Conv. 1 48 קָלוֹן 49 אַחֲרִית 50 Ni. part. פָּרַת
 שָׁקָה 51 Hi. גִּיחוֹן 52 סָבַב 53 part. כִּנֵּי 54 חָבוּר 55 (77, 3) 57 יָיו 58 שְׁנֵי 59
 חֲבֵרִין 60 קִבְּרִים 61 עֵין 62 רָאָה 63.

§ 58. THE PLURAL AND DUAL.

1. Masculine nouns form their plural by adding **—ים**, feminine by adding **ות** to the singular: as **סוּסִים**, from **סוּס** horse, **בָּאֵרוֹת**, from **בָּאֵר** a well.

NOTE I. The masc. plural sometimes is **—ין**: as **כִּלְיִן** Job 18, 2. Prov. 31, 3. Micha 3, 12. More seldom **—י**: as **רִמְיֵי** Cant. 8, 2. מְנֵי Ps. 45, 9. In later Hebrew (Mishna) the ending **—ין** is the common one: as **מִשְׁקִין**, **מִפְסִיקִין**, **קוֹרוֹן**; sometimes without the **ין**: as **מִמּוֹרֵי**, **גִּירֵי**, **הַחֲלָלִי**. A few add **—י** after the Syriac: **שְׂרָדֵי**, and thus **אֲרָנֵי** Lord (§ 82, 4. b.).

2. Nouns ending with **—י** take **ם** only: as **עֲבָרִים**, from **עֲבָרִי**, or the final **י** of the noun is omitted and indicated by Dagesh: as **לָוִים**, from **לָוִי**.

3. Nouns ending in **—ה** drop this syllable when forming the plural: as **חָנִים**, from **חָנָה** (part. act. from **חָנָה** to encamp.)

4. Fem. nouns in **—ה**, **—ת**, **ות** change these terminations into **ות**: as **תּוֹרָה** law, pl. **תּוֹרוֹת**; **כִּתְרֶת** a crown, pl. **כִּתְרוֹת** (§ 72.); **עֲרוֹת** a precept, pl. **עֲרוֹת**.

5. The fem. ending **—ית** is to be considered as a contraction from **—ית**; hence the plural **—ות** being changed into **—יות**: as **תְּכֵנִית** pattern, model. pl. **תְּכֵנִיּוֹת**.

Nouns with two fem. terminations in **—ית** and **—יה**, form the plural from the latter, thus **תַּחְתִּיּוֹת** the lowest parts, the depths; **עֲבָרִיּוֹת** Hebrew women, f. **עֲבָרִיָּה** and **עֲבָרִיָּה**.

NOTE II. Some nouns form the plural irregularly: as מַלְכוּת kingdom, pl. מַלְכוּתִים, מְנוּיִת, מְנוּיִתִּים and מְנוּאוֹת, from מְנָה a part, portion; אֲמָהוֹת, for אֲמוֹת, from אָמָה a maid servant, טְלָאִים, for טְלָיִם, from טָלָה a lamb, מְכַלְאוֹת, for מְכָלוֹת, from מְכָלָה a fold. Such, or similar plural terminations by prefixing י, א or ה, are very common in the language of the Mishna: as אֲמָהוֹת, from אִם mother; אוֹתִיּוֹת, from אוֹת letter; סִימְנוֹת, from סִימן sign; שְׁדָרָאוֹת, from שְׁדָרָה back-bone, spine.

Cf. Geiger, *Lehrbuch zur Sprache der Mischna*. P. 49, 8.

6. Nouns used in both genders (§ 57, 7.), in the plural often terminate both in ים— and וֹת as נְפִישִׁים and נְפִישוֹת.

7. Nouns (both masc. and fem.) representing objects, consisting naturally or artificially of two parts or in pairs (especially the members of human or animal bodies) terminate in ים—, called the *Dual ending*: as רַגְלִים feet, יָדִים hands: מְלָקְחִים (m.) tongs, snuffers.

8. In a few instances the dual denotes not a pair, but simply the number *two*: as יוֹמִים two days, שְׁנָתַים two years.

NOTE III. In the dual ending the tone rests on the penult (—), the Chirek being only a helping vowel, which drops, when the word is lengthened.

9. Many nouns occur only in the form of a plural: as פָּנִים face, חַיִּים life, זְקוּנִים old age.

10. A considerable number of masc. nouns form their plural in וֹת as אָב father, pl. אֲבוֹת; אוֹצֵר treasure, pl. אוֹצְרוֹת; אוֹצֵרוֹת; בַּאֲר or בּוֹר cistern; גָּג roof, מִזְבֵּחַ altar; חֲלוֹם dream; חֲזִיוֹן vision; כֶּסֶּא seat, throne; לוחֵט tablet; לַיִל night; מְאוֹר light; מָטָר rain; מָקוֹם place; מַקֵּל staff, stick; מִשְׁכָּן habitation; נֵר lamp; עוֹר skin; עָפָר dust; צוֹם a fast, fasting; קוֹל voice; קָרֵב encounter, battle; שׁוֹפָר trumpet, curved horn; שֻׁלְחָן a table; שֵׁם name, etc., and vice versa many fem. nouns in ים—: as שָׁנָה year, pl. שָׁנִים; אִשָּׁה woman, pl. נָשִׁים; אֶבֶן stone, pl. אֲבָנִים; בֵּיצָה egg; דָּבְלָה a cake of dried figs; דְּבוּרָה a bee; דָּת law; חֲטָה wheat; חֹשֶׁכָה darkness; יוֹנָה dove; לִבְנָה brick or tile; מִלָּה word;

נמלה ant; עיר city, pl. ערים flax; שערה barley;
האנה fig-tree etc.

EXERCISE 96.

עשה¹ אל² קל³ ברנלים⁴ כאחר⁵ הצבים⁶ אשר בשדה: ויִאָחוּזוּ
פלשתים את־שמשון⁷ וינקרו⁸ את־עינו ויורידו⁹ אותו עזה¹⁰
ויאסרוהו¹¹ בנחשתים¹² ויהי טוחן¹³ בבית האסורים¹⁴: לא
לקלים המרוץ¹⁵ ולא לנבוכים המלחמה וגם לא לחכמים לחם
וגם לא לנבונים¹⁶ עשר וגם לא לידעים¹⁷ חן¹⁸ כי עת ופגע¹⁹
יקרה²⁰ את־כלם: מות וחיים ביד לשון²¹: אין־חלק ללוים
בקרב שבטי²² ישראל בירכהנת²³ יהוה נחלת²⁴ הלוים: כחמץ
לשנים²⁵ וכעשן²⁶ לעינים כן העצל לשלחיו: החפץ²⁷ ליהוה
בעלות²⁸ וזבחים²⁹ בשמע³⁰ בקול יהוה: רקב³¹ עצמות³²
קנאה³³: המלך שלמה אהב מאביות³⁴ עמניות³⁵ ארמיות³⁶
צדניות³⁷ חתיות³⁸: כיון³⁹ עמדו⁴⁰ ארבע⁴¹ מלכיות⁴²: ויחלם⁴³
פרעה והנה שבע⁴⁴ שבלים⁴⁵ עלות⁴⁶ בקנה⁴⁷ אחד בריאות⁴⁸
וטובות: לקח נפשות⁴⁹ חכם: הן גוים כמר⁵⁰ מדלי⁵¹ וכשחק⁵²
מאונים⁵³ נחשבו⁵⁴:

n. p.¹ light, swift² one of³ roebucks⁴ Samson⁵ to bore through, put
out⁶ to bring down⁷ to Gaza⁸ to bind⁹ fetters of copper¹⁰ to grind¹¹
(§ 107, 8.) captives, prisoners¹² a running, race¹³ men of understanding¹⁴
men of skill¹⁵ favor¹⁶ chance¹⁷ to happen¹⁸ tongue¹⁹ tribe of²⁰ priesthood,
office of the priest²¹ possession, estate of²² the teeth²³ the smoke²⁴ de-
light²⁵ burnt offering²⁶ sacrifice²⁷ hear, obey²⁸ decay, rottenness²⁹ bone³⁰
jealousy, envy³¹ gent. noun fem. pl.³² p. n. of a son of Japhet (Gen. 10,
2. 4) the founder of the Greeks, Ionians³³ stand up, arise³⁴ four³⁵ king-
dom³⁶ to dream³⁷ seven³⁸ ears of corn³⁹ come up⁴⁰ stalk, cane⁴¹ full⁴²
souls⁴³ a drop of⁴⁴ a bucket⁴⁵ the small dust⁴⁶ a balance⁴⁷ to count⁴⁸.

EXERCISE 97.

The Lord heareth¹ the poor². And³ Absalom⁴ pre-
pared⁵ him horses and men to run⁶ before⁷ him. There
is no⁸ God, are the thoughts⁹ of the wicked. God know-
eth¹⁰ the secrets¹¹ of the heart. Judgments¹³ are pre-

pared¹² for scorers, and stripes¹⁴ for the back¹⁵ of fools. And¹⁶ Uzziah¹⁷ built towers in Jerusalem and in the desert and digged¹⁸ many wells¹⁹, for he had²⁰ much cattle²¹, husbandmen²² (also) and vine-dressers²³ in the mountains and in Carmel²⁴: for he loved husbandry²⁵. There are²⁷ six²⁶ (things), which²⁸ the Eternal hateth²⁹: yea³⁰, seven³¹ (are) an abomination³² unto Him³³: lofty³⁴ eyes, a lying tongue³⁵, and hands that shed innocent blood³⁶, a heart that²⁸ deviseth³⁷ thoughts³⁸ of iniquity, feet that²⁸ are swift³⁹ in running⁴⁰ to mischief⁴¹, a false witness⁴² (that) breatheth⁴³ lies⁴⁴ and (he that) soweth⁴⁵ discord⁴⁶ among⁴⁷ brethren. Many sorrows⁴⁸ (shall be) to the wicked. Job⁴⁹ was a father to the poor, eyes to the blind⁵⁰ and feet to the lame⁵¹. God (is) father of the orphans⁵² and judge of the widows.

7. אֶבְיֹ֑ן 2 אֶבְיֹ֑ן 3 conv. 4 אֶבְיֹ֑ן 5 עֲשֵׂה 6 רִיֵּן 6 part. לִפְנֵי with suff., לִפְנֵי 7. 12 Ni. pret. בָּנָה 11 הִעֲלִמָה 10 part. 9 מִזְמָה 8 there is no אֵין, before a noun אֵין (§ 108, 1) 18 חֲצֵב 17 עֲנִיָּה 16 conv. 15 גָּנָה 14 כִּהְלִיכָה 13 שֶׁפֶט before the pl. ending:] שֶׁפֶט 24 בָּרָמָל 23 [the Tsere drops] בָּרָם 22 אָכַר 21 מִקְנֶה 20 to him [was] 19 בֹּר 32 הִעֲבַת 31 שָׁבַע 30 29 שָׁנָא 28 [2 96, 4] 27 הִזָּה 26 שָׁשׁ 25 אֲרָמָה 25 שָׁשׁ, part. he was loving 37 part. חָרַשׁ 36 דָּם-נָקִי 35 לְשׁוֹן שָׁקֵר 34 דָּם 33 [an abomination of his soul] נִפְשׁוֹ 32 חֲחִשָּׁה 38 [before the genitive the pretonic Kamets drops] כָּהֵר 39 Pi. part. רִיֵּן inf. fr. 44 [שָׁקֵר bef. the pl. ending] שָׁקֵר 43 Hi. fut. פָּתַח 42 עֵר שָׁקֵר 41 רָעָה 40 to run, 51 פָּסַח • 50 עִיר 49 אֵיבֹיב 48 מִכְאוֹב 47 בֵּין 46 only in plural כֶּדֶן 45 Pi. part. שָׁלַח יָתוֹם [the pretonic Kamets drops]

§ 59. THE CONSTRUCT STATE.

The word standing in the construct state (§ 19, 5.) suffers an alteration of its form:

- Nouns in **ה־** change it into **ו־**: as **מַחֲנֶה** camp, **יִשְׂרָאֵל מַחֲנֶה** Israel's camp.
- Nouns in **י־** change it into **יִ־**: as **חַי** living, life, **חַי פְּרָעָה** by the life of Pharaoh!
- Feminine nouns with final **ה־** change it into **ת־**: as **מַלְכָּה** . **מַלְכָּת** .

d. The plural and dual terminations **ִים**— and **ִים**— are changed into **ִי**—: as **סוּסֵי** the horses of, **עֵינֵי** the eyes of.

NOTE I. The vowel changes, which the word in const. state undergoes will be shown in the following § §.

NOTE II. In poetry the const. st. sometimes is found with paragogic **ו** or **י**—: as **בָּנוּ** 4. Mos. 23, 18, **מַעֲנוּ** Ps. 114, 8. **אֶכְרִי** 1. Mos. 49, 11. **נֶאֱדָרִי** 2. Mos. 15, 6. **שָׁכְנִי** 5. Mos. 33, 16,

EXERCISE 98.

דָּרַךְ עֶזְל כְּמִשְׁכֹּת¹ חֶדֶק²: רָבָה רַעַת³ הָאָדָם בָּאָרֶץ:
נִבְכְּדָנָאֶר⁴ מֶלֶךְ בָּבֶל הִגְלָה⁵ אֶת־כָּל־יְרוּשָׁלַיִם זֹאת־כָּל־הַשָּׂרִים
וְאֵת כָּל־גִּבּוֹרֵי חֵיל⁶ וְכָל־הַחֲרָשׁ⁷ וְהַמְסַנֵּר⁸ לֹא נִשְׁאָר⁹ וְזֹלַת¹⁰
דָּלָה¹¹ עִם־הָאָרֶץ: בְּנַחַל קִישּׁוֹן¹² שָׁחַט¹³ אֱלֹהֵינוּ¹⁴ אֶת־נִבְיָאֵי
הַבַּעַל¹⁵: כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים¹⁶ וַיהוָה שָׁמַיִם עָשָׂה: שָׁמְעוּ
זֹאת הַקִּנְיָנִים וְהַאֲזִינוּ¹⁷ כָּל־יֹשְׁבֵי הָאָרֶץ הַחַיְתָּה זֹאת בֵּימֵיכֶם
וְאִם בֵּימֵי אֲבוֹתֵיכֶם¹⁸: כִּי־גִוִּי עָלָה עַל־אֲרָצִי¹⁹ עֲצוּם²⁰ וְאִין
מִסַּפֵּר²¹ שְׁנֵי שָׁנֵי אֲרִיָּה²²: כִּמְרָאָה²³ סוּסִים מְרָאֶה וְכַפְרֵשִׁים²⁴
בֶּן יְרוּצוֹן²⁵ כְּאִנְשֵׁי מִלְחָמָה יַעֲלוּ חוֹמָה²⁶: מֵאֲזִי צֶדֶק אֲבִנִי²⁷
צֶדֶק אֵיכָתֶּר²⁸ צֶדֶק וְהִין²⁹ צֶדֶק יִהְיֶה לָכֶם: יִרְאֵת³⁰ יְהוָה טְהוֹרָה
עֹמֶדֶת לְעַד: מִרְמָה בְּלִב־חֲרָשֵׁי³¹ רָע וְלִוְעֵצִי³² שְׁלוֹם שְׁמִיחָה:
מִחַר³³ אֶתָּה וּבְנֶיךָ עִמִּי גַם אֶת־מַחְנֶה³⁴ יִשְׂרָאֵל יִתֵּן יְהוָה בְּיָד
פְּלִשְׁתִּים:

hedge, fence¹ (a species of) thorn² wickedness³ p. n. m.⁴ to carry captive⁵
the force⁶ engraver, artificer⁷ smith⁸ to remain⁹ save¹⁰ poverty, hence the
poorest sort¹¹ p. n.¹² to kill, (animals) to slay (persons)¹³ Elijah¹⁴ Baal, the
tutelary god of the Phenicians¹⁵ idols¹⁶ to give ear, to listen¹⁷ fathers¹⁸ my
land¹⁹ mighty²⁰ number²¹ lion²² the appearance²³ horseman, rider²⁴ to run²⁵
a wall, rampart²⁶ stone, weight²⁷ an Ephah, (a corn measure)²⁸ a Hin, (a
liquid measure)²⁹ the fear³⁰ to imagine³¹ to counsel³² to morrow³³ camp³⁴.

EXERCISE 99.

The wisdom¹ of a man maketh his face³ to shine². The
Lord smote⁴ the first-born⁵ of Egypt. The inhabitants⁶

of Jebus⁷ said to David, Thou shalt not come hither⁸. Nevertheless⁹ David took¹⁰ the castle¹¹ of Zion¹², which is the city of David. The Lord is far¹³ (§ 79, 3. a.) from the wicked: but²⁷ He heareth¹⁵ the prayer¹⁴ of the righteous. All Israel saw that the wisdom of God was in¹⁶ Solomon, to do judgment¹⁷. The queen¹⁸ of Sheba¹⁹ heard (of) the fame²⁰ of Solomon and she came to prove²¹ him with hard²² questions²². Of the Lord (are) the goings²³ of man²⁴. Man's²⁵ are the projects²⁶ of the heart, but²⁷ from the Lord (comes) the answer²⁸ to the tongue's (request) (transl.): the answer of the tongue. Abel²⁹ was a keeper³⁰ of sheep³¹ and Cain³² was a tiller³³ of the ground³⁴. And the man Moses was very great in the land of Egypt, in the eyes of Pharaoh; and in the eyes of the people.

9 Conv. 1 הָיָה 8 הָיָה 7 יָבֹס 6 יָשָׁב 5 בָּכֹר 4 הִי. נָכָה 3 פָּנִים 2 אִיר Hi. fut. 1 חֲכָמָה
18 מְלָכָה 17 מְשַׁפֵּט 16 בְּקָרֵב 15 fut. 14 תְּפִלָּה 13 רְחוֹק 12 צִיּוֹן 11 מְצֻדָה 10 לְכָר
27 ו 26 מְעַרְץ 25 לְאָדָם 24 גִּבֹּר 23 מְצַעַר 22 חִידָה 21 נֹסֶה Pi. 20 שֹׁמֵעַ 19 שָׂבָא
* (r) drops . 34 אֲדָמָה 33 עֹבֵר 32 קֵין 31 צֶאֱן 30 רֹעֶה 29 הֶבֶל 28 מְעַנֶּה

§ 60. RULES FOR THE INFLECTION OF MASCULINE NOUNS.

1. The formation of the Feminine, Plural, Dual, Construct state, and the connection of the noun with suffixes, in addition to the changes mentioned in the preceding paragraphs, cause considerable vowel changes.

2. These changes are principally effected by the tone, which moves forward one or more syllables, producing greater or less modifications in the form of the word.

3. Generally the two last vowels only of the word are changed by the inflection, the third from the end being very seldom affected.

4. The penultimate vowel, being mutable, may be rejected, the ultimate either rejected or shortened.

5. Two grades occur in the change of vowels, which are represented by the two forms of the construct state: the const. state in the singular: רֶכֶר and the construct st.

in the plural: דְּבָרִי. The comparison of these two forms shows:

a. In the construct st. sing. the vowel in penult is rejected and that of the ultimate is retained, but shortened: דְּבָר, fr. דְּבָר.

b. In the construct st. plur. both vowels of the penult as well as of the ultimate are rejected: דְּבָרִי, properly it is דְּבָרִי, the Chirek under ר being only a helping vowel.

6. In the vowel changes therefore are distinguished two classes: a lower grade, corresponding to the const. state sing., and a higher grade, corresponding to the const. state plural.

7. The following forms are inflected according to the lower grade: the singular forms with suffixes, the feminine form, the plural in the absolute state, and the plural forms with light suffixes. According to the higher grade: the plural forms with the grave suffixes: as חָכֶם, const. st. sing. חָכֶם, const. st. pl. חֲכָמִי (prop. חֲכָמִי), fem. חֲכָמָה, pl. חֲכָמִים, with light suff. sing. and plur. חֲכָמִי, חֲכָמִי, with grave suff. pl. חֲכָמֵיכֶם.

NOTE I. For Segholate forms, (which are not included in the above rules) see § 66.

NOTE II. Feminine nouns having no distinctive feminine termination: as בְּאֵר a well, are inflected like the masculine, excepting that they regularly form their plural in וֹת, which form remains unchanged before suffixes and in the construct state.

§ 61. DECLENSION OF MASCULINE NOUNS,

1. With reference to the vowel changes exhibited in the foregoing paragraph, the nouns are classed as follows:

CLASS I. Nouns with immutable vowels.

CLASS II. Nouns with a mutable vowel in the ultimate.

CLASS III. Nouns with a mutable vowel in the penult.

CLASS IV. Nouns with mutable vowels in both syllables: the ultimate and penult.

CLASS V. The Segholate forms.

2. This division is observed in the Paradigms. For the sake of brevity we will use the terms: *first, second, third, fourth and fifth declensions*.

§ 62. FIRST DECLENSION.

1. To this belong all nouns, of which the vowels are immutable, (§ 14, 1.): as עיר city, קול voice, לבוש garment, גבור hero, מושחית destroyer.

2. Some difficulty arises with Kamets and Tsere, as these vowels are sometimes mutable and sometimes immutable. In forms similar to קם and גר, Kamets and Tsere are immutable, being derived from קום and גור and standing for קאם and גור (§ 3, 6. Note 4.). In forms like קטל, קטל, the Kamets is immutable, standing for קטאל, קטאל (§ 56, 3. a. b.): thief, טבח executioner, כתב writing. To the form קטל belong פרש rider, for פרש engraver, artificer, for חרש.

EXERCISE 100.

וְהָיָה רִאשִׁיתָּךְ¹ מִצֶּעַר² וְאַחֲרֶיךָ יִשְׁנֶה³ מֵאֵד: אֶל-הַצֵּא
 לְרֹב⁴ מֵהָרָץ⁵ פֶּן⁶ מִהֲתַעֲשֶׂה בְּאַחֲרֶיךָ בְּהַכְלִים⁷ אֶתְךָ רָעָה:
 אֶסְרוּ⁸ הַסּוֹסִים עָלָיו⁹ הַפָּרָשִׁים¹⁰ לְבִשְׁוֹ¹¹ הַסְּרִינוֹת¹²: אֶל-
 יְנוֹסוּ¹³ הַקָּלִים וְאֶל-יִמְלְטוּ¹⁴ הַגְּבוּרִים: כִּי בָא עָלֶיהָ עַל-בָּבֶל
 יִשׁוּדָר¹⁵ וְנִלְכְּדוּ¹⁶ גְּבוּרֶיהָ כִּי אֵל גְּמֻלוֹת¹⁷ יְהוָה שְׁלֹם יִשְׁלָם:
 וְהִלְכוּ גוֹיִם לְאוֹרֶךְ: יְהוָה בֵּרַךְ¹⁸ אֶת-אַחֲרֵית אֵיזֵב מֵרֵאשִׁיתוֹ¹⁹:
 לֹא בָחִיל וְלֹא בִכַח כִּי¹⁹ אִם¹⁹ בְּרוּחִי אָמַר יְהוָה צְבָאוֹת²⁰: עִיר
 פְּרוּצָה אֵין חוֹמָה אִישׁ אִישׁ אֵין מִצֶּעַר²¹ לְבָנוֹ: כִּי-קָרֹב²²
 יוֹסִיָּהוּ עַל-כָּל-הַגּוֹיִם כַּאֲשֶׁר²³ עָשִׂיתָ יַעֲשֶׂה לָּךְ גְּמֻלָּהּ יָשׁוּב²⁴:
 בְּרֵאשֶׁה: אֵל רַמִּים²⁵ יִשְׁפֹּט: וְאֲנִי הִנֵּה נֹתֶנֶת²⁶ הַיּוֹם לְעִיר
 מִכְצָר²⁷ וְלַעֲמֹד²⁸ בְּרוּל וְלַחֲמוֹת נַחֲשֶׁת²⁹ עַל-כָּל-הָאָרֶץ: גְּרִים
 אֲנַחֲנוּ לַפְּנֵי יְהוָה: כִּי אַתָּה יְהוָה תֹּאכִל³⁰ נָרִי:

beginning¹ small² to increase³ contention, quarrel⁴ hastily⁵ for fear that⁶ to put to shame⁷ to harness⁸ to go up⁹ (§ 80. 5.)¹⁰ to put on¹¹ coats of mail¹² to flee¹³ escape¹⁴ a spoiler¹⁵ to conquer¹⁶ the recompense¹⁷ (§ 91, 2.)¹⁸ (§ 118)¹⁹ the hosts²⁰ control²¹ near²² (§ 96, 3.)²³ turn back, return²⁴ to be high²⁵ (§ 96, 4.) to give, to make²⁶ fortification, hence: a fortified city²⁷ (§ 83, 6.) a column²⁸ copper²⁹ to give light, illuminate³⁰.

EXERCISE 101.

Hear counsel, and receive¹ instruction², that³ thou mayest⁴ be wise in thy (latter) end. And⁵ David ran, and stood upon⁶ the Philistine⁷, and slew him⁸ and cut off⁹ his head. And when¹⁰ the Philistines saw their champion¹¹ was dead, they fled¹². And David took¹³ the head of the Philistine and brought¹⁴ it to Jerusalem. And Haman took the apparel¹⁵ of the king and the horse of the king and arrayed¹⁶ Mordecai¹⁷, and brought him on horseback¹⁸ through¹⁹ the street²⁰ of the city, and proclaimed²¹ before him, Thus²² shall it be done unto the man whom the king delighteth to honor²³. Her lamp²⁴ goeth not out²⁵ by²⁶ night. And⁵ Delilah²⁷ said to Samson²⁸, Tell²⁹ me, I pray thee, where³⁰in thy great strength (lieth), and wherewith³¹ thou mightest be bound³² to afflict thee? Then⁵ Samuel³³ took a vial³⁴ of oil³⁵, and poured³⁶ it upon his head, and kissed³⁷ him, and said, Is it not because³⁸ the Lord hath anointed³⁹ thee to (be) captain⁴⁰ over His inheritance⁴¹? And⁵ the king of Babylon⁴³ slew⁴² all the princes⁴⁴ of Judah⁴⁵ in Riblah⁴⁶.

8 Pi. כוֹת 7 פִּלִּשְׁתִּי 6 אֵל 5 Conv. ו 4 fut. (§ 101, III. a)] 3 לְמַעַן 2 מִיָּסֶר 1 Pi. קָבַל

14 Hi. בָּוֵא 13 לָקַח 12 נִסָּךְ 11 transl: that (כִּי) their champion גִּבּוֹר 10 Conv. ו 9 כָּרַת

21 קָרָא 20 רָחֹב 19 ב 18 to bring on horseback רָכַב Hi. 17 מִרְדֵּכָי 16 Hi. לְבַשׁ 15 לְבִישׁ

transl. in whose honor the king is delighting, delighting in ב חֲפִיז, honor יָקָר 22 פָּקְדָה

29 Hi. parag. imp. (§ 84, 4. § 104, 1) נָגַד 28 שָׁמַשׁוֹן 27 הִלִּיחָה 26 ב 25 פָּקְדָה 24 נִר 23 (§ 96, 2)

37 נָשַׁק 36 יָצַק (a. § 51, 1.) 35 שָׁמַן 34 בָּרַךְ 33 שְׁמוּאֵל 32 Ni. fut. אָסַר 31 בָּקָה 30 בָּקָה

45 יְהִדָּה 44 שָׂרִים plur. שָׂר 43 כָּבַל 42 שָׁחַט 41 נִחְלָתוֹ 40 נָגִיד 39 מָשַׁח 38 כִּי

רָבֵלָה here with par. ה. רָבֵלָה

§ 63. SECOND DECLENSION.

1. Under this are included all nouns having a mutable

vowel in the final syllable; they are either monosyllabic, or their preceding vowels are immutable.

Ad I. (in the Paradigm.) Monosyllabic words with a mutable A sound (Kamets or Patach).

- a. Nouns with Kamets: as גַּג roof, יָד hand (יָדָם, יָדָם), דָּם blood (דָּמָם).
- b. Nouns with Kamets, doubling the final consonant, when the word is lengthened at the end: as יָם sea, pl. יָמִים, זָמן time, זָמָם. The Kamets is shortened (§ 14, Short. c.).
- c. Nouns with Patach: יָשָׁר, dual יָשָׁרִים breasts, בֶּן son, בְּרִי my son.
- d. Nouns with Patach, which double the final radical (derivates from עָ"ע): as הָר mountain, (with article הַהָר) plur. הָרִים (for הָרִים), עָם people, pl. עָמִים, חַי living, pl. חַיִּים, יָשָׁר chief, prince, pl. יָשָׁרִים (for יָשָׁרִים).

Ad II. Polysyllabic nouns with final Kamets or Patach: as מִשְׁפָּט judgment, כּוֹכַב star. Several nouns double the last radical: a) אֹרֶל vestibule, porch, אֹרְלִים; אֹפֶן a wheel, אֹפְנִים; מַחֲשֶׁךְ darkness, dark place, מַחֲשָׁכִים; אֶתֶן gift, אֶתְנִים; שָׁאֵן adj. quiet, subst. wantonness, pride, שְׂאֲנָנִים; שׁוֹשָׁן a lily, שׁוֹשָׁנִים. b) מוֹרֵג threshing-sledge, מוֹרְגִים, גִּלְגָּל wheel, גִּלְגָּלִים.

Ad III. Monosyllabic nouns with mutable Tsere. Chirek in שֶׁמֶךְ is the helping vowel. Other nouns of this kind, drop the Tsere only in the construct state plural, hence also with the grave plur. suffixes: as עֵץ tree, עֵצִי, עֵצֶךָ, עֵצִים; גֹּבַע back, גֹּבֵי, גֹּבֶךָ, גֹּבַעַת knowledge, רֵעַ companion, friend, רֵעִי, רֵעֶךָ.

Ad IV. 1) Several nouns of this class in the const. st. have final Patach: as מִסְפָּר lamentation, מִסְפָּר; מִזְבֵּחַ altar, מִזְבֵּחַ; מְרַבֵּץ couching place, מְרַבֵּץ; מַעֲשֵׂר tithe. 2) Before the suffixes כֶּם, כֵּן some of these take Seghol: as מַקְלָכֶם your staff; מוֹפְתָכֶם your sign, wonder. 3) Some nouns retain the Tsere in the plural absolute: as יְשֻׁלִּים

descendant of the third generation, **שְׁלִישִׁים**. 4) Several double the last consonant: as **סִנְסֵן** palm-branch, **סִנְסִנִּים**; **בְּרִמָּל** well cultivated plain-orchard, **בְּרִמָּלִים**.

Ad V. Nouns with Cholem, changing it into Kubbutz before the doubled final radical: as **קָרָדִים** an axe, **קָרָדִים**; **חֲרָטִים** sacred writer, person skilled in hieroglyphics **חֲרָטִים**; **גְּבֻנִים** margin, border, **גְּבֻנִים**; **גְּבֻנָּה** high, summit, **גְּבֻנָּה**. To these also belong the derived nouns in **י**—, which often double the **י**, when the word is lengthened: as **נָכְרִי** a stranger, **נָכְרִי**; **יְהוּדִי** a Jew, **יְהוּדִי** and **יְהוּדִים**.

Ad VI. Participles Kal, Piel and Hithpaël, with the exception of **ל"ה**: Observe here that the forms with the suffixes **ה**, **כֵּס**, **כֵּן** are fourfold: 1) **קָטַלְהָ**, in Pause **קָטַלְהָ**. 2) With Ayin guttural **אָהָבְהָ**. 3) With Lamed guttural **שָׁלַחְהָ**. 4) **אִיבְהָ** (on account of the **י**).

Ad VII. Participles and other derivatives from verbs **ל"ה**, which terminate in **ה**—: as **רָאָה** seer, **קָצָה** end, change **ה**— in **ה**— in the const. state and drop **ה**— entirely before any of the affirmatives: as **רָאָה** const. state **רָאָה**, with suff. **רָאִי**, plur. **רָאִים**, with local **ה**—: as **מָטָה** downwards, from **מָטָה** upwards, from **מָעֵלָה**.

In a few instances the original termination **י**— (§ 13, 7. a.) is restored. Thus with suff. **מִכְסִּיָּה** (sing.) thy covering (as from **מִכְסִּי**); **מִקְנִיָּה** (sing.) Is. 30, 23, **מִרְאִיָּה** (sing.) (erroneously taken for the plural). Ca. 2, 14. **עֲשִׂיוֹ** his Creator Ps. 149, 2.

EXERCISE 102.

לֹא עֹבֶת דְּרִשִּׁיָּה יְהוָה כְּדֹאמֵר יְהוָה עֲשֵׂה בְּרָאָה יַעֲקֹב
וַיִּצְדֵּק יִשְׂרָאֵל אֶל-חִירָא כִּי נִאֲלַמְּיָה קִרְאֹתִי קְשִׁמָּה לִירְאָתָהּ:
יְהוָה לִי בְּעֹדִי וְאֲנִי אֶרְאֶה¹ בִּשְׁנֵאִי² מַלְכוּתָהּ³ מַלְכוּת כָּל-
עוֹלָמִים: אֶל-יִשְׂרָאֵל כִּי קִיָּה⁴ אֶרְנִי יְהוָה⁵ צְבָאוֹת אֶל-יִבְלָמוֹ⁶ בִּי

מִבְּקִשְׁךָ אֱלֹהֵי יִשְׂרָאֵל: אֲנִי יְהוָה מִקְדָּשְׁכֶּם אָמַר יְהוָה: מִשְׁפָּט
 אֶמֶת שְׁפָטוּ וְחָסֵד וְרַחֲמִים עֲשֹׂה אִישׁ אֶת־אֲחִיו: אֶל־תִּהְיֶה
 בְּתַקְעִי כֶף בְּעֶרְבִים מִשְׁאוֹת אֶת־אֵיזֶלֶךְ לְשָׁלֹם לְמָה יִקַּח
 מִשְׁכָּבְךָ מִתַּחְתֶּיךָ: מִשְׁפָּטֵי־יְהוָה אֶמֶת: יְהוָה אֲתָה עֹז
 לִי הִפַּכְתָּ מִסֹּפֶר, לִמְחֹל: לִי פִתְחָה שַׁעַר וְהֵאֵזְרֵנִי
 שִׂמְחָה: הוּא חֹשֶׁב־אֵוֶן וּפְעָלִי רַע עַל־מִשְׁכָּבוֹתָם בְּאוֹר הַבֶּקֶר
 יַעֲשֶׂה בִּי יִשְׁלַל יָדָם: בְּמוֹתָךְ יָעֹט מִסֹּפֶר מִקְנָאִיךָ
 וְיִרְבּוּ רוֹבְלֵי שֶׁקֶר אַחֲרֶיךָ: לִפְדֹּת אִשׁ בֵּיד שָׂבוֹר מִמִּשְׁלָה
 בֵּיד נָבֵל קֵלָה רַעִים יִמְלִטוּךָ מִצָּרָה וְאוֹהֲבִים יַעֲזֹרֶךָ
 לְמַצּוֹא טוֹב: בְּאַפִּים עֲצִים תִּכְבֶּה אִשׁ וּבֶאֱזֵן גֶּרֶן יִשְׁתַּק
 מֶדֶן:

supply: my desire¹ kingdom² to wait on³ (§ 18. Note)⁴ to be ashamed⁵
 compassion, pity⁶ (§ 97, 4.)⁷ to strike⁸ to become a surety, to pledge⁹ debt¹⁰
 couch, bed¹¹ (§ 75, 7.)¹² lamentation¹³ dance¹⁴ to loosen, untie¹⁵ sackcloth¹⁶
 to gird¹⁷ (§ 85, 1. b.) iniquity¹⁸ in the power of¹⁹ מוֹת with suff.²⁰ (§ 66, 14.)
 to be or become little, few²¹ to envy²² a torch²³ intoxicated, drunk²⁴ do-
 minion, rule²⁵ wicked, foolish²⁶ friend²⁷ to help, assist²⁸ without²⁹ to go out,
 be extinguished³⁰.

EXERCISE 103.

And¹ the scribes² of the king were called at³ that time⁴,
 and it was written according to all that Mordecai com-
 manded to the Jews and to the rulers⁵ of the provinces⁶.
 Receive⁷ my instruction, the fathers' instruction, our in-
 struction. The angel⁹ of the Lord encampeth⁸ round about
 the just and delivereth¹⁰ them. And¹ the Philistines
 gathered¹¹ their camps together¹¹ to fight¹² with¹³ Israel.
 The Lord thy God walketh¹⁴ in the midst of thy camp,
 to deliver¹⁵ thee and to give up¹⁶ thine enemies¹⁷ before
 thee; therefore¹ shall¹⁸ thy camp be¹⁸ holy¹⁹. And¹ Jethro²⁰,
 the priest of Midian²¹, Moses' father-in-law²², heard (of) all
 that God had done for²³ Moses, and for Israel, his people,
 and he said: I, thy father-in-law, am come²⁴ to thee.
 Blessed²⁵ (be) the Lord, my strength²⁶, which teacheth²⁷
 my hands to war²⁸. My refuge²⁹, my deliverer³⁰ and (He)

in whom³¹ I trust³²; who subdueth³³ my people under me³⁴. The Lord is thy keeper³⁵; the Lord is thy shade³⁶. The Lord upholdeth³⁷ all that fall³⁸. My son meddle³⁹ not with rebels⁴⁰. Whoso mocketh⁴¹ the poor reproacheth⁴² his Maker⁴³. He that trusteth⁴⁴ in his (own) heart⁴⁵ is a fool. Deceit (is) in the heart of them that imagine⁴⁶ evil: but to the counselors⁴⁷ of peace (is) joy.

9 מִלֶּאֱזָר 8 part. חֲנָה 7 לִקְחָה 6 מְדִינָה 5 שָׁר 4 fem. עַת 3 ב 2 סִפֵּר 1 Conv. ו
 17 חָלַץ 10 Pi. קָבַץ 11 לָחֵם 12 Ni. 13 בַּחֵץ 14 Hit. part. נָצַל 15 Hi. נָתַן 16 אֵיב
 26 צֹר 25 part. Kal. בָּרַךְ 24 part. 23 ל 22 חָתַן 21 כִּדְּוֹן 20 יִתְרוֹ 19 קְרוֹשׁ 18 דָּהָה
 31 בּוֹ 30 Pi. part. פָּלַט 29 (doubles the last cons.) מְשֻׁבָּב 28 קָרַב 27 Pi. part (§ 96, 8) לִמּוֹ
 (doubles the last) צֵל 35 part. שָׁמַר 34 (§ 75, 7) תַּחֲתִי 33 part. (§ 96, 8) רָדַד 32 pret. חָקָה
 41 with ל, part. לָעַג 40 שָׁנָה 39 Hit. עָרַב 38 part (§ 96, 8) 37 part. סָמַךְ 36 cons.)
 45 [doubles the last cons.] לָב 44 with ב, part. בָּטַח 43 part. עָשָׂה 42 Pi. pret. חָרַף
 47 part. יָעַץ 46 part. חָרַשׁ

§ 64. THIRD DECLENSION.

1. This declension comprises all nouns with an immutable vowel in the final syllable and mutable Kamets or Tsere in the penult: as גָּדוֹל great; אֱמוּנָה faithfulness, truth; זִכְרוֹן remembrance.

2. The Kamets or Tsere of the penult is dropped in the const. state and invariably when the word is lengthened. In forms like זִכְרוֹן, Dagesh of the middle radical is likewise dropped: as זִכְרוֹן. Words as פָּרוּז ruler, leader, with suff. פְּרוּזוֹ (Chirek helping vowel); רָעָב famine, with suff. רָעָבוֹן, for רָעָבוֹן (§ 14, Rising I. b. B.).

3. Some nouns of the form זִכְרוֹן, when inflected, take Seghol instead of Chirek. Thus חֲזִיוֹן vision, const. state חֲזִיוֹן, plur. חֲזִיוֹנוֹת; עֲשָׂרוֹן a tenth part (dry measure), plur. עֲשָׂרוֹנִים.

4. A few nouns of this class retain the Kamets: as שָׁלִישׁ a measure, (prob. the third part of an Ephah), and a peculiar class of soldiers. מְעוֹ refuge, fortress; מָגֵן shield; מִגְנֵי shields; שָׁבוּעַ week Pl. שָׁבָעִים and שָׁבָעוֹת, const. st. שָׁבָעוֹת.

5. In this class are comprehended several nouns, which double the last radical: as **עָרוֹם** naked, **עֲרֻמִּים** nettle, **חֲרָלִים**.

6. In several nouns of the form **מָקוֹם** place, especially those derived from verbs **ע"ו**, **ו** is changed into **וּ**: as **מָנוֹס** flight, with suff. **מְנוּסִי**; **מָנוּחַ** rest, pl. **מְנוּחִים**; **מָעוֹן** habitation, pl. **מְעוּנִים**; **מָגוּר** fear, pl. **מְגוּרִים**; **מָצוּר** fortress, with suff. **מְצוּרָה**; **מָהוּק** sweetness, pl. **מְהוּקִים**.

EXERCISE 104

יְהוָה זָקַף¹ כְּפֻזִּים²; נָצַר³ לִשְׁנֵה מְדַבֵּר מְרָמָה: לֵב חָכֵם
לִימִינוּ וְלֵב כָּסִיל לִשְׂמָאלוֹ: קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת
מֶלֶךְ⁴ כָּל־הָאָרֶץ בְּבוּדוֹ⁵: לַצַּדִּיק זָכוֹן⁶ עוֹלָם⁷: בָּא זְרוֹן⁸ וַיָּבֹא
קָלוֹן⁹ וְאֵת¹⁰ צָנוּעִים¹¹ חָכְמָה: אֲחֵרֵי¹² אֶת־יְהוָה כָּל־חֲסִידָיו
אֲמוּנִים¹³: נָצַל¹⁴ יְהוָה: אֲבִן¹⁵ שְׁלֵמָה¹⁶ רָצוֹן¹⁷ יְהוָה: הֵיטָה
לְמֶשֶׁל¹⁸ בִּישְׂרָאֵל הַגֹּם שְׂאוֹל בְּנֵי־אִם: כְּבֹד אֱלֹהִים הַסֹּתֵר¹⁹
דָּבָר וּכְבֹד מַלְכִים חָקֵר²⁰ דָּבָר: בְּצַפּוֹר נִדְדַת²¹ מִן־קִנְיָה²² בֶּן
אִישׁ נִדָּר מִמָּקוֹמוֹ: יְהוָה אֲרִנֵּנוּ מִה־אֲדִיר²³ שְׂמָה בְּכָל־הָאָרֶץ:
אֵין מֶלֶךְ²⁴ בְּלִשְׁוֹנֵי הַיָּם²⁵: יְהוָה יִדְעֵת כְּלָה: אֶל־תִּגְעוּ²⁶ בְּמִשְׁחֵי²⁷
וְלִנְבִיאֵי אֶל־תִּרְעוּ: בִּישִׁישִׁים²⁸ חָכְמָה: לִשׁוֹן חָכְמִים מְרַפָּא²⁹:
רִשָּׁע כַּחלוֹם³⁰ יַעֲוֶה³¹ וְלֹא יִמְצְאוּהוּ³² וַיִּדָּר³³ בַּחֲזוֹן³⁴ לַיְלָה:
קָדוֹשִׁים תְּהִיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: יְהוָה יִסַּר־אֶרֶץ
עַל־מְכוּנֶיהָ³⁵ בְּלִתְמוֹט עוֹלָם וְעַד³⁶: לֹא תִכְלִי³⁷ אֶדוֹן הָעֵשֶׂר³⁸
אֲבֵל³⁹ הָעֵשֶׂר אֶדוֹן הַכִּלִּי:

to raise¹ to bend, bow down² the fullness of³ glory, majesty⁴ (supply: is = His majesty fills the whole earth) remembrance⁵ (§ 83, 6)⁶ wantonness⁷ ignominy⁸ with⁹ lowly¹⁰ faithful¹¹ weight¹² perfect¹³ delight, acceptance¹⁴ proverb¹⁵ to conceal¹⁶ to search out¹⁷ to wander¹⁸ nest¹⁹ mighty²⁰ word²¹ behold²² to touch²³ the anointed (applied to priests, kings,) ²⁴ old, aged man²⁵ healing²⁶ a dream²⁷ to fly away, vanish²⁸ (§ 76, 2. c.)²⁹ Hi. to chase away³⁰ vision³¹ foundation, basis³² עוֹלָם = eternity and eternity = forever and ever³³, avaricious, hard-hearted³⁴ riches³⁵ but³⁶.

EXERCISE 105.

Our Redeemer¹, the Lord of Hosts (is) His name, the Holy One of Israel. The multitude² of all the nations³ that fight⁴ against⁵ Israel and that distress⁶ them shall be as a dream of a night vision⁷ (of the vision of night). The upright⁸ shall inherit⁹ (what is) good. A son¹⁰ honoreth¹¹ (his) father, and a servant his master¹²: if then¹³ I (be) a father, where¹⁴ (is) mine honor¹⁵? and if I (be) a master¹⁶, where is my fear¹⁷? saith the Lord of Hosts unto you, O¹⁸ priests, that despise¹⁹ my name. As²⁰ a dew²¹ upon the grass (is) the favor²² of a king. God stilleth²³ the noise²⁴ of the seas²⁵, the noise of their waves²⁶ and the tumult²⁷ of the people²⁸. The Lord reigneth²⁹, clouds³⁰ and darkness³¹ (are) round about Him³²: righteousness and judgment (are) the habitation³³ of His throne³⁴. He that walketh³⁵ uprightly³⁶ and worketh³⁷ righteousness³⁸, and speaketh³⁹ truth in his heart⁴⁰. He (that) backbiteth⁴¹ not with⁴² his tongue, nor doeth evil to his fellow⁴³, nor taketh up⁴⁵ a reproach⁴⁴ against his neighbor⁴⁶; He that doeth⁴⁷ these (things) shall never⁴⁹ totter⁴⁸. God stands⁵⁰ at⁵¹ the right hand of the poor.

גֹּאֲלֵנוּ 1 הַמּוֹנֵן 2 גֹּיִם 3 צָבָא 4 part. (§ 96, 8) עַל 5 צִוּי, לִי 6 Hi. part. with 7 חֲזוֹן 8 תְּמִים 9
נָחַל 9 בֵּין 10 fut. (§ 101, I. c.) אֲדוֹן 12 וְאִם 13 אֵיחָד 14 כְּבוֹד 15 אֲרֻנִּים 16 (§ 82, 4 b.)
כּוֹרֵא 17 (§ 80, 5) בָּזָה 19 part. כּוֹ 20 מֵל 21 רָצוֹן 22 שָׁבַח 23 Hi. part. שָׁאוֹן 24
יָם 25 (doubles the last cons.) גַּל 26 (doubles the last cons.) הַמּוֹנֵן 27 לְאִם plur., doubles
מִלֵּךְ 28 [strong shortening of the vowel § 14, II. Shortening c)] the last cons. —
30 sing. עֶרְפָּל 31 סָכִיב 32 with plur. suff. מְכוֹן 33 כִּסְאוֹ 34 part. Kal תְּמִים 35
פָּעַל 37 part. צִדֵּק 38 דָּבָר 39 part. Kal יִלְכֵּב 40 רָגַל 41 pret. עַל 42 רָע 43 חִרְפָּה 44
נִשָּׂא 45 pret. קָרֹב 46 part. in const. state מוֹט 47 Ni. fut. לְעוֹלָם 48 לֵ 50 fut. 51

§ 65. FOURTH DECLENSION.

1. To this belong nouns of two syllables either with mutable Kamets in both, or with Kamets in the second and Tsere in the first, or with Kamets in the first and Tsere in the last: as דָּבָר word, לֵב heart, זָקֵן old.

2. Vowel changes in this declension ;

a. Kamets or Tsere in the first syllable always drop :

זָקֵנִי, לִבִּי, דְּבָרִי.

b. Kamets and Tsere in the last syllable, are changed in the const. state sing. and before the suffixes כֶּם, כֵּן in sing. into Patach : as דְּבָר, זָקֵן, לִבִּי, דְּבָרְכֶם, זָקְנֶם, לִבְכֶם.

c. In the plural and before the light suffixes sing. and pl. final Kamets and Tsere are retained : as זָקְנִים, דְּבָרִים, לִבְבוֹת, דְּבָרִי, זָקְנִי.

d. In the const. state plur. and before the grave suffixes plur. final Kamets and Tsere drop : as זָקְנִים, דְּבָרִי ; but זֵנוֹי, שְׁעָרֵי, חֻכְמֵי, the helping vowel is Patach on account of the guttural.

3 In כָּנָף wing, זָנָב tail, צִלְע rib, the helping vowel in the plural is Patach instead of Chirek : as כְּנָפֵי, זְנָבוֹת, צִלְעוֹת.

4. In a few nouns of the form קָטַל and קָטַל, the Segholate form (§ 66.) is used in the const. st. and before suffixes : as עֵשֶׂן smoke, const. state עֵשֶׂן and עֵשֶׂן ; עֵנָף branch, with suff. עֵנָפְכֶם ; צִלְע rib, const. st. צִלְע and צִלְע, with suffixes צִלְעֵי.

5. Some nouns of the form קָטַל take the Segholate form in the const. st. e. g. כֹּהֵף shoulder, const. st. כֹּהֵף ; גֵּר wall, const. st. גֵּר ; יֵרֶךְ hip, const. st. יֵרֶךְ ; גֵּזֶל robbery, const. st. גֵּזֶל ; אָרֶךְ long, const. st. אָרֶךְ ; כָּבֵד heavy, once const. st. כָּבֵד ; עָרַל uncircumcised, const. st. עָרַל and עָרַל.

6. Some nouns of the form קָטַל retain Tsere in the plur. const. st. e. g. יָשֵׁן sleeping, const. יָשֵׁן ; אָבֵל mourning, const. st. אָבֵל ; שְׂמֵחַ joyful, const. st. שְׂמֵחַ (but also שְׂמֵחַ) ; שָׁכַח forgetful, const. st. שָׁכַח ; חִפְּץ delighting, const. st. חִפְּץ.

EXERCISE 106.

רָאִשׁ דְּבָרָה יְהוָה אִמָּת : יְהוָה נָתַן לָחֶם לָרְעִים : זֶרַח
בְּחֹשֶׁךְ אֹר לְיִשְׂרָאֵל : יְהוָה מִחֲלָךְ עַל-כִּנְפֵי רֹחַ : בְּרָקִים

לִמְטָר עֲשֵׂה: חַיִּי בִשְׂרִים⁶ לֵב מְרַפָּא: הַכְּסִיל חֶכֶךְ⁷ אֶת־יָדָיו
 וְאָכַל אֶת־בִּשְׂרוֹ: סוּד⁸ יִהְיֶה לִירְאוֹ: אַרְבַּעָה⁹ הֵם קִטְנֵי¹⁰-
 אֶרֶץ וְהִמָּה חֲכָמִים מִחֲכָמִים¹¹ הַנְּמִלִּים עִם לֹא עֵז¹² וַיְכַנּוּ¹³
 בְּקִיץ לַחֲמֹם: שְׂפָנִים¹⁴ עִם לֹא־עֲצוּם וַיִּשְׁלַח¹⁵ בְּסַלְעַת¹⁶ בֵּיתָם:
 מֶלֶךְ אֵין לֶאֱרֵבָה¹⁷ וַיֵּצֵא חֲצִץ¹⁸ כָּלוּ: שְׂמֵמִית¹⁹ בְּיָדִים תִּתְּפֹשׁ²⁰
 וְהָיָה בְּהִלְכִּי מֶלֶךְ: הָרָר²¹ וְקָנִים שִׁירָה: הִלֵּךְ אֶת־חֲכָמִים
 יַחְבֵּם: יְהִי²² שֶׁבַע עַל־חַיִּי²³ הָאֶבֶן וַיִּשְׁבֶּה²⁴ לוֹ כַּחֲנֻבִּים:
 תַּמְכִּים²⁵ יִשְׁכְּנוּ יָחַד²⁶ וַיִּתְּעַנּוּ עַל רוּב שְׁלוֹם וּבְנֵי בְלִיעַל²⁷
 יִתְפַּדּוּ אֵין שְׁלוֹם לְרָשָׁעִים: בִּקְהָל²⁸ מִשְׁחָקִים²⁹ שָׁחַק וּבִסְדּוֹר³⁰
 בּוֹכִים בְּכָה:

the summit¹ to break forth² wing³ lightning⁴ flesh, body⁵ quietness, softness⁶ to fold⁷ counsel⁸ four⁹ little¹⁰ (§ 83, 7.) Pual: to be made wise, hence: exceeding wise¹¹ strong¹² to prepare¹³ the coney¹⁴ rock¹⁵ locust (§ 82, 1.)¹⁶ division¹⁷ (by bands) a spider¹⁸ to catch¹⁹ (§ 76, 2. d.) ornament²⁰ circle²¹ locust (a peculiar species, small and edible)²² upright one²³ conjointly²⁴ worthlessness, lowness²⁵ (§ 89, 4.) an assembly²⁶ to rejoice, to play, dance (Pi.)²⁷ to laugh, rejoice, dance²⁸ a circle, an assembly²⁹.

EXERCISE 107.

The Word of our God shall stand¹ forever. And² the Lord had rained down³ manna⁴ upon the Israelites to eat, and had given them (of) the corn⁵ of heaven. The Lord is far from the wicked. Two⁶ (things) have I required⁷ of Thee⁸, deny⁹ me¹⁰ (them) not before¹¹ I die¹²! Remove far¹⁵ from me vanity¹³ and lies (transl. the word of lie)¹⁴: give me not poverty¹⁶ nor¹⁷ riches¹⁸. Lest I be full¹⁹, and deny (Thee)²⁰, and say, Who is the Lord? or lest I be poor²¹, and steal²², and take²³ the name of my God (in vain). Fear the Lord, (ye) his saints²⁴: for there is no²⁵ want²⁶ to them that fear²⁷ Him. If ye hearken²⁸ to these judgments and keep²⁹ and do²⁹ them, the Lord thy God shall keep²⁹ unto thee His covenant. And He will love²⁹ thee and bless²⁹ thee and multiply²⁹ thee: he will bless²⁹ thy corn, thy wine³⁰, thine oil³¹, thy flocks³² and thy herds³³. Speak ye to³⁴ the heart of Jerusalem, and

call unto³⁵ her, that her warfare³⁶ is accomplished³⁷, that her iniquity³⁹ is pardoned³⁸, for she hath received⁴⁰ of the hand of the Lord, double⁴¹ for⁴² all her sins⁴³.

transl. from קים 1 ו 2 C. 3 מן 4 רגן 5 שתיים 6 שאל 7 מאתך 8 מנע 9
19 fut. שבע 17 עשר 17 ו 16 ראש 15 Hi. רחק 14 פזב 13 שוא 12 fut. 11 בטרם 10 me
25 אין there is no: 24 קרוש 23 pret. תפש 22 pret. ננב 21 Ni. fut. ירש 20 Pi. pret. כחש
31 יצהר 30 תירוש 29 pret. with C. 1 28 with acc. שמע 27 to his fearers = ירא 26 מחסור
(generally masc. צאן 32 (§ 82, 1.) בקר 33 (§ 82, 1.) על 34 אל 35 with pl. suff. צבא
41 כפלים 40 לקח 39 (gen. masc., here fem.) עון 38 Ni. pret. רצה 37 בלא 36 here fem.)
ב 42 חטאתיה.

§ 66. FIFTH DECLENSION.

1. In this are embraced the large class of nouns called *Segholates*, which had originally three consonants, with but one vowel, following the first one. In order to make them dissyllabic, a helping vowel has been added, regularly Seghol, hence the term: *Segholate forms*. The original vowel was: short a, i, or o (—, —, —): as מלך, קדש, ספר. By the addition of the helping Seghol under the second consonant, the short vowel being now in an open syllable is lengthened. The Chirek becomes Tsere, the Kamets-Chatuph, Cholem, the Patach, however, irregularly changes into Seghol, in pause only does it lengthen regularly into Kamets; thus the original מלך, קדש, ספר become מלך, קדש, ספר, in pause מלך, קדש, ספר.

2. The second vowel being only a helping vowel, all words of this declension are Milel.

3. On the lengthening of the word the original form is resumed: as מלכי, ספרו, קדשך.

NOTE I. Hence He local (§ 19, 6.) appended to a Segholate, requires the original form: as ארצה to the land (ארץ, orig.

אָרִין); בֵּיתָהּ to the house (בֵּית, orig. בֵּיתָהּ). When the original vowel in the segholate form is *o*, הָ is accented: as אֶהְלֶה, צֶעֱרָה.

4. In the const. state sing. the forms קָדַשׁ, סִפֵּר, מָלַךְ remain unaltered.

NOTE II. זֶרַע seed, חֹדֶר an apartment, room, סָחַר gain, profit, נִטַּע plantation, plant, הֶבֶל a breath, a vain thing, in const. st.: הֶבֶל, נִטַּע, סָחַר, חֹדֶר, זֶרַע.

5. A kindred form of this class, embraces all those words of three consonants with but one vowel after the *second* one: as דְּבִשׁ honey; גִּבֹּר and גִּבֹּרִים man; שֵׁכֶם shoulder; לִישָׁר moisture; דִּין ink; אֲנָם marsh, marshy place, and the infinitives of Kal, of the form קָטַל, קָטֹל. They agree with the Segholates in inflection: as דְּבִישִׁי, שֵׁכָמִי, קָטַלְתִּי.

6. From this form (5. vowel under the second consonant) are taken the plural absolute and the plural forms with light suffixes: as סִפְּרֶיהָ, מַלְכֵי, קָדְשֵׁים, סִפְּרִים, מַלְכִּים.

7. From the regular (מָלַךְ etc.) are formed the plural construct state and the plural with 'grave suffixes': as מַלְכֵי, קָדְשֵׁיהֶן, סִפְּרֵיהֶן, מַלְכֵיהֶם, קָדְשֵׁי, סִפְּרֵי.

NOTE III. When the final radical is one of the בּוֹרַחֲתִים, the aspirated pronunciation of the plural absolute is retained in the const. st. and before the grave suffixes; as מַלְכֵיהֶם, מַלְכֵי, but in sing. מַלְכִּי, מַלְכֶּךָ.

8. In the form of two Seghols, as מָלַךְ, the first generally stands for the original Patach (מָלַךְ). But a considerable number had Chirek originally: as בְּגָד garment, בְּטַח trust, confidence, בֶּרֶךְ knee; גֶּשֶׁם rain, זָכַר remembrance etc., with suffixes: זָכָרִי, בְּגָדִי.

9. In the forms with two Seghols (מָלַךְ) and Tsere with Seghol (סִפֵּר), some (most of which are Pe gutt.) have Seghol as the original short vowel: as אָבֶר pinion, with

suff. אָבְרוּ fat, חֵלֶק part, חֶפֶץ delight, עֹלַל calf, עֹזֵר help, עֶרֶךְ valuation, נֶגֶד before, over against, (כְּנֶגְדּוֹ Gen. 2, 18, 20. as over against him, i. e. the counterpart of him), עֶשֶׂר ten etc.

10. When the third radical is a guttural, the helping vowel under the second radical is Patach: as זֶרַע seed, יִשְׁעַ salvation, אֶרֶץ way. When the second radical is a guttural, both vowels of the forms קָטַל and קֵטַל are Patach: as נֶעַר boy, לָד, יֵעַר wood, forest.

12. The form קָטַל has in a few instances Kubbutz in the inflection before suffixes: as סִבְךָ thicket, סִבְכּוֹ; גִּדְלֵךְ greatness, גִּדְלוֹ (also גִּדְלוּ); קִמְצֵךְ handful, קִמְצּוֹ.

12. The form קָטַל with middle letter guttural takes Kamets before the suffixes כֶּם, כֵּן, כִּי: as אֶהְיֶה thy tent, פָּעִלְךָ thy deed, work (Inf. with suff. § 45).

13. The form קָטַל vocalizes the plural absolute:

- 1) פְּעָלִים actions, צִפְרִים cypress-flowers, רִמְחִים spears.
- 2) with Pe gutt.: עֲפָרִים gazelles, אֶרְצוֹת ways, but also without guttural: הַקְדָּשִׁים (thus always with the article).
- 3) The two nouns שֹׁרֵשׁ root, and קֹדֶשׁ holiness, have שְׂרָשִׁים and קְדָשִׁים. The noun אֹהֶל tent, has pl. אֹהֳלִים, whence אֹהֳלָיו, אֹהֳלֶיךָ, but also אֹהֳלֵיכֶם, אֶרֶץ אֶרְצוֹתָם, אֶרְצוֹתֵינוּ.

14. With ע"ו and ע"י the segholate form is only distinguishable in the sing. absolute. With ו the form קָטַל lengthens the Patach before ו into Kamets: as מוֹת death, before ' the Patach remains unchanged: as זֵית olive. In all the other forms the ו and ' lose their consonantal power and are contracted with the preceding vowel into a diphthong: a + ו = ו; a + ' = ו (§ 12, 7. b. 2.); hence מוֹת, זֵית; אָוֶן adversity, with suff. אוֹנִי; תוֹךְ midst, const. תוֹךְ, with suff. תוֹכִי; בֵּית house, const. בֵּית, with suff. בֵּיתִי.

15. I. The Segholates of the verb ל"ה exhibit the

to spread²² step, footstep²³ to seek early, diligently²⁴ (§ 93, 3. = seeks early it, the correction) to devise²⁵ to direct, prepare²⁶ step²⁷ poor, afflicted²⁸ fr. עָנִי affliction, misery²⁹ wisdom³⁰ company³¹ scorner, scoffer³² to testify, bear witness³³ hard, vehement³⁴ flame, burning³⁵ the flame of Jah, i. e. kindled by God³⁶.

EXERCISE 109.

Bless the Lord my soul¹, and my innermost² (bless) His holy³ name. I will lift up⁴ mine eyes to the hills⁵, from whence⁶ cometh my help⁷. My help (cometh) from⁸ the Lord, who made⁹ heaven and earth. He will not suffer¹⁰ thy foot¹² to totter¹¹. The earth is full¹⁴ of the goodness¹³ of the Lord. Say not, I will do so¹⁶ to him as¹⁵ he has done to me: I will render¹⁷ to the man according to his work¹⁸. And¹⁹ Hiram²⁰ sent to Solomon, saying, I have heard what²¹ thou sentest to me for²¹: (and) I²² will do all thy desire²³ concerning²⁴ cedar-trees (trees of cedars)²⁵, and concerning fir²⁶-trees. My servants shall bring²⁷ (them) down²⁷ from Lebanon²⁸ unto²⁹ the sea, and thou³⁰ shalt do my desire in³¹ giving bread for my household (bread of my house). Saul³² and Jonathan³³, lovely³⁴ and pleasant³⁵ in their lives, also³⁶ in their death were not parted³⁷, they were swifter⁴⁰ than³⁸ eagles³⁹, they were stronger⁴² than lions⁴¹. Arise, walk through⁴³ the land in⁴⁴ the length⁴⁵ of it and in the breadth⁴⁶ of it; for I will give it unto thee. My flesh⁴⁸ and my heart⁴⁹ faileth⁴⁷, (but) God (is) the strength⁵⁰ of my heart, and my portion⁵¹ for ever.

5 (with the art. הָהָר; in plur. § 17, 1) הָרִים 4 נֶשְׂאָה 3 (§ 83, 6. b.) 2 plur. קָרֵב 1 fem. נָפֶשׁ
12 (subst. with art.) מִזֶּמֶן 11 רָגֵל 10 נָתַן 9 = the maker of (part. עֹשֶׂה 8 מַעֲמֵם 7 עֶזְרִי 6 מֵאֵין
20 חִירָם 19 Conv. וְ 18 פָּעַל 17 Hi. שׁוּב 16 כֵּן 15 בְּאֶשֶׁר 14 (§ 85, 2.) מְלֵא 13 חֶסֶד
27 Hi. יָרַד 26 פְּרוֹשׁ 25 אֲרוֹז 24 בֵּא 23 חֲפֵץ 22 (§ 93, Note) אֲנִי 21 (§ 111, 2.) אֶת אֲשֶׁר
33 יוֹנָתָן 32 שְׂאֵל 31 with inf. ל 30 (§ 93, Note) אֶתָּה 29 (§ 19, 6.) 28 (§ 80, 3.) לְכַנּוֹן
39 נֶשֶׁר 38 § 91, 1. 2.] 37 Ni. פָּרַד 36 וְ 35 with art. נָעִים 34 Part. Ni. with art. אֹהֵב
46 רֵחַב 45 אֶרֶץ 44 ל 43 כִּי 42 גָּבַר - גְּבָרָה pl. גָּבַר 41 pl, זֶמֶן, 40 pret. קָלַל
51 חֵלֶק 50 צִיר 49 לֵבָב 48 שְׂאֵר 47 כֶּלֶה

§ 67. THE FORMATION OF FEMININES.

1. The feminine termination ה־ is appended to the masc. noun, affecting it in the same manner as the light suffixes. I. סוּס, fem. סוּסָה; מוֹצֵא, fem. מוֹצֵאָה; II. Decl.

מוֹקֵד, fem. מוֹקֵדָה; אֶרֶץ, fem. אֶרֶצָה; III. Decl. זָקֵן, fem. זָקֵנָה; חֶכֶם, fem. חֶכְמָה; IV. Decl. מֶלֶךְ, fem. מַלְכָּה; עֶלֶם, fem. עֶלְמָה; V. Decl. זָקֵן, fem. זָקֵנָה; עֶלֶם, fem. עֶלְמָה; מֶלֶךְ, fem. מַלְכָּה; צִיד, fem. צִידָה; אָכַל, fem. אָכְלָה.

2. The toneless fem. ending ת־, modifies a) the antepenult like ה־: as גִּרְתָּ wall, from גִּרָּה; b) the penult like the Seghol in מֶלֶךְ, for מֶלֶךְ, viz. by the Seghol of ת־ the preceding vowel, with a few exceptions, becomes like it in sound: Patach and Kamets become Seghol: as פָּחַת, fem. פָּחַתָּה; עֶצֶר, fem. עֶצֶרָה; Tsere becomes Seghol: גִּרָּה, fem. גִּרְתָּ; Chirek (י־) becomes Seghol: גִּבִּיר, fem. גִּבִּירָה.

When ת־ is appended to the nouns in י־ and ו־ (Derivatives from ל"ה), i-et and u-et are contracted into יִת־ and וִת־: שָׁבִי, fem. שָׁבִיתָ; שָׁבוּ, fem. שָׁבוּתָה; (for שָׁבִיתָ, fem. שָׁבִיתָ).

§ 68. DECLENSION OF FEMININES.

In inflection feminine nouns undergo less change than masculine ones, and are classed as follows:

CLASS I. Nouns with immutable vowels before the feminine termination ה־: as גִּרְתָּ, fem. גִּרְתָּה; חֻקָּה, fem. חֻקָּה; statute, law.

CLASS II. Nouns with mutable Kamets or Tsere before the fem. termination ה־: as עֶצֶר, fem. עֶצֶרָה; counsel, fem. תוֹעֵבָה, fem. תוֹעֵבָה; abomination, fem. צִדְקָה, fem. צִדְקָה; righteousness.

CLASS III. Nouns derived from the segholate form of the masculine: as מַלְכָּה, fem. מַלְכָּה; from מֶלֶךְ; נַעֲרָה, fem. נַעֲרָה; a young woman, from נָעַר; אִמְרָה, fem. אִמְרָה; word, saying, from אָמַר; חֻזְקָה, fem. חֻזְקָה; strength, from חָזַק.

CLASS IV. Nouns properly Segholates, terminating in

תִּתְּ (with gutturals תִּתְּ) as נִתְּ: as נִתְּ mistress; אִשָּׁת wife: כִּתְּ coat.

§ 69. FIRST DECLENSION.

In this declension the ending only undergoes changes in the const. st.: תִּתְּ is commuted into תִּתְּ: as חֲקָה const. st. חֲקָת.

Before light suffixes the Patach of תִּתְּ being in an open syllable becomes Kamets: as סוֹסְתִי, but סוֹסְתֵכֶם. The plural סוֹסוֹת remains unchanged in all forms.

He local (תִּתְּ) changes the fem. termination תִּתְּ into תִּתְּ: as מִרְתָּה, from מִרָּה n. p. (bitter fountain).

EXERCISE 110.

יְהוָה יֵדַע תַּעֲלָמוֹת¹ לֵב: תַּחֲלֵת² חֲכָמָה יֵרָאֵה יְהוָה: אֲשֶׁר־
 תִּמְיִי³ דֶּרֶךְ הַהֲלָכִים⁴ בַּהֲוֵית יְהוָה: הַשֶּׁמֶשׁ בַּחֲזֵן⁵ יֵצֵא
 מִחֲפָתוֹ⁶ יֵשִׁישׁ⁷ בְּגִבּוֹר לְרוּץ אֶרֶץ: מִקְצֵה⁸ הַשָּׁמַיִם מוֹצֵאוֹ
 וְתִקּוּפָתוֹ¹⁰ עַל-קִצּוֹרֵכֶם⁹ וְאֵלֶיךָ נִסְתֵּר¹¹ מִחֲפָתוֹ¹²: אֶד¹³ אֶל-
 אֱלֹהִים דּוֹמִיתָ: נַפְשִׁי מִמֶּנִּי יִשׁוּעָה: אִשְׁלֵם תּוֹדוֹת לַיהוָה כִּי
 הֲצִיל¹⁵ נַפְשִׁי מִמּוֹת: הֲרִיכֵנִי בִנְתִיב¹⁶ מְצוֹתֶיךָ כִּי בּו חֲפָצְתִּי
 שָׁמְעוּ רְחוּקִים¹⁷ אֲשֶׁר עֲשִׂיתָ נִדְעוּ קְרוֹבִים¹⁸ גְּבוּרָתִי: נַפְשִׁי
 תִּגִּיל בִּיהוָה תִּשְׂשֵׁשׁ בִּישׁוּעָתוֹ: לְשׁוֹנִי תִהְיֶה¹⁹ צִדִּיק²⁰ כָּל-הַיּוֹם
 תִּהְלֶכְתָּ: שֹׁמֵר פִּי²² וְלִשְׁוֹנוֹ שֹׁמֵר מִצְוֹת נַפְשׁוֹ: רַבּוֹת רַעוֹת
 צִדִּיק וּמִכְלָן יִצְלָנָה יְהוָה: בִּרְעוּתוֹ יִדְחָה²³ רָשָׁע: לֹא־יִתְּ²⁴ תּוֹרָתָהּ
 לְשֹׁעֲשֵׁי²⁵ אֵין אֲבֵרָתָהּ בְּעֵינָי: אֱלֹהֵי עוֹלָם יְהוָה אֵין חֶקֶר²⁶
 לְתַבּוּנָתוֹ:

secret¹ the beginning² perfect³ (§ 63, 7:) (§ 96, 8.)⁴ bridegroom⁵ bridal-chamber⁶ to rejoice⁷ the end, extremity⁸ a going out, a rising⁹ circuit¹⁰ to hide, conceal¹¹ the heat¹² only¹³ silent resignation¹⁴ (i. e. perfectly resigned) to deliver, rescue¹⁵ path¹⁶ far off, remote¹⁷ near¹⁸ to utter¹⁹ righteousness²⁰ praise²¹ his mouth²² push, thrust down²³ unless²⁴ delight²⁵ searching, unsearchable²⁶. (§ 108, 1.)*

EXERCISE 111.

My soul,* wait³ thou only¹ upon² God; for my hope⁴ (is) from Him. He only (is) my rock⁵ and my salvation⁶: He (is) my defence⁷. I shall not totter⁸: As⁹ the man (is), (so is) his might¹⁰. Thou shatterest the ships¹¹ of Tarshish with¹² an east¹⁴ wind¹³. According to Thy name O God, so (is) Thy praise¹⁵ unto¹⁶ the ends¹⁷ of the earth. The fear¹⁸ of the Lord (is) clean¹⁹, enduring²⁰ forever. My son²¹, walk²² not thou in the way of wicked; refrain²³ thy foot from their path²⁴. And Rechab²⁵ and Baanah²⁶ came into²⁷ the midst²⁸ of the house, and the king lay²⁹ on³⁰ his bed³¹ in his bed³²chamber³³, (in the chamber of h. b.) and they smote him, and slew³⁴ him. Behold, we (were) binding³⁵ sheaves³⁶ in the field, and, lo, my sheaf arose, and also³⁷ stood upright³⁸; and behold, your sheaves surrounded³⁹, and prostrated themselves⁴⁰ to my sheaf. Go and cry⁴¹ unto the gods, which ye have chosen; let them save⁴² you⁴³ in the time⁴⁴ of your distress⁴⁵. And ye have this day scorned⁴⁶ your God, who himself⁴⁷ saved⁴⁸ you out of all your evils⁴⁹ and your troubles⁵⁰.

אך 1 לך 2 דמם 3 תקוה 4 צור 5 ישועה 6 משנב 7 [doubles the last cons.] מוט 8 Ni. 9 נבירה 10 אנה 11 בן 12 רח 13 קרים 14 תהלה 15 על 16 קצור 17 יראה 18 טהור 19 עמר [part.] 20 בן 21 Kal 22 מנע 23 נתיבה 24 רכב 25 בענה 26 ער 27 תוך 28 שכם 29 part. 30 על 31 מטה 32 חדר 33 משכב 34 מית 35 אלם 36 Pi. 37 נצב 38 Ni. Pause! 39 fut. 40 שחה 41 Hith. with C. 42 וות and ים plur. 43 נם 44 ער 45 צרה 46 אמם 47 הוי 48 part. 49 רעה 50 צרה.

§ 70. SECOND DECLENSION.

1. The words of this declension drop the Kamets and Tsere in the inflection, excepting in the plural absolute: as שנה year, שנה, שנה, but שנות.

2. When Sh'va precedes the termination ה, ה (as in paradigm) a helping vowel is used: as צרקה, for צרקה, from צרקה.

3. In the following words Kamets and Tsere are immutable, hence all these words belong to the first declension: יְבִשָּׁה (the feminine of קָטַל § 62, 2.) dry land; חֹשֶׁךְ (for חֹשִׁיכָה) darkness; נִאָּצַר (for נִאָּצְרָה) request; פְּרִשָּׁה (for פְּרִשָּׁה) exposition; זָכָרָה memorial; הַצִּלָּה deliverance; הַכָּרָה a knowing; צָרָה (fr. צָר, Kamets to comp. the Dagesh), רָעָה evil, (fr. רָעָה); בָּרָה pure, (fr. מָגֵרָה); גִּרָה rumination, (גָּרָה); מָאָרָה curse, (מָאָרָה); עֵדָה a saw, (fr. גָּרָה); זָרָה strange, (fr. זָרָה); בָּמָה high; עֵדָה witness; מְלֵאָה full; טְמֵאָה unclean; אֲבָרָה something lost; גְּזֵלָה robbery; אֲפֵלָה darkness; בְּרָכָה pool; גְּנֵבָה something stolen; מְרָרָה gall; שֹׂרָפָה burning; תְּאֵנָה fig; מִהֲפָכָה overthrow; מִגָּפָה plague etc.

4. Several nouns take in the const. st. and before suff. the Segholate form תִּתְּ or תִּתְּ: as

מַמְלָכָה kingdom,	const.	מַמְלָכָה, with suff.	מַמְלָכָתִי
מִשְׁפָּחָה family,	"	מִשְׁפָּחָה, "	מִשְׁפָּחָתִי
מְלָאכָה work,	"	מְלָאכָה, "	מְלָאכָתִי
מִרְכָּבָה chariot,	"	מִרְכָּבָה, "	מִרְכָּבָתִי
מִמְשָׁלָה government,	"	מִמְשָׁלָה, "	מִמְשָׁלָתִי
מִלְחָמָה war,	"	" "	מִלְחָמָתִי
תְּפָאֶרֶת ornament,	"	תְּפָאֶרֶת, "	תְּפָאֶרֶתִי

בְּהֵמָה cattle, with suff. בְּהֵמָתִי; עֹטֶרֶת crown, const. עֹטֶרֶת; גְּבִירָה mistress, const. גְּבִירָה; לֶהֱבָה flame, const. לֶהֱבָה.

מְהוּקָה¹ שֶׁנָּה² הַעֲבָרָה³: בְּרִכְתָּי⁴ שְׁרֵיטֵי⁵ מִתָּה⁶: בְּרִכְתָּי⁷
 לְרֹאשׁ צְדִיק: בְּפִשֵּׁעַ שְׁפָתַי מִקֶּשׁ⁸ רָע וְצֵא מִצָּרָה צְדִיק:
 צְדִיק יְהוָה צְדִיקוֹת אֱהָב: כֹּל לִבְבוֹת דָּרֵשׁ⁹ יְהוָה וְכָל צָר¹⁰
 מִחֲשֹׁבוֹת¹¹ מִבֵּין¹²: נִרְיָה וְשִׁמְתָה¹³ אֶדְס חֲפֵז¹⁴ כָּל חֲדָרֵי¹⁵
 בָּטָן: תּוֹעֵבֶת¹⁶ יְהוָה כָּל גִּבְהָה¹⁷ לֵב: חֲפֵת מֶלֶךְ מִלְּאכֵי¹⁸ מוֹת:

בָּרַב¹⁸ עַם הַדֶּרֶת¹⁹ מֶלֶךְ וְכַאֲפֹס²⁰ לֹא־²¹ מַחֲתָה²² רִי²³
 יָדַע²⁴ צִדִּיק נֶפֶשׁ²⁵ בְּחַמְתּוֹ²⁶ עֲבַר אֲדַמְתּוֹ²⁷ יִשְׁכַּב²⁸ לַחֶם²⁹
 יְהוָה אֵלֵי בְדֹר דֹּרִים²⁹ שְׁנוֹתֶיךָ³⁰ לֹא מַחֲשֹׁבוֹתֵי שְׁבוֹתֶיכֶם³¹
 וְלֹא דַרְכֵיכֶם דְּרָכֵי נָאִם יְהוָה³² מִכֶּלֶךְ³³ מִשְׁמֵר³⁴ לְכָךְ כִּי
 מִמֶּנִּי תוֹצֵאוֹת³⁵ חַיִּים³⁶ עֲדַמְתִּי עֵצֶל הַשֵּׁכֶב מִתִּי תִקּוּם³⁷
 מִשְׁנֶתֶךָ³⁸ מֵעַט שְׁנוֹת מֵעַט תְּנוּמוֹת³⁹ מֵעַט חֶבֶל⁴⁰ יָדַי לִשְׁכָּב⁴¹
 וְכֹא כְמֶלֶךְ⁴² רֹאשׁ⁴³ וּמַחֲסֹךְ⁴⁴ כְּאִישׁ מִגֵּן⁴⁵ רְבוֹת מַחֲשֹׁבוֹת⁴⁶
 בְּלִב־אִישׁ וְעֵצָה יְהוָה הִיא תִקּוּם⁴⁷

sweet¹ sleep² laborer³ to be exalted⁴ a city⁵ snare, gin⁶ righteous acts⁷
 to search⁸ form, imagination⁹ thought¹⁰ to understand¹¹ the breath, spirit¹²
 to search¹³ chamber, inward part¹⁴ abomination¹⁵ high, proud (§ 83, 7.)¹⁶
 messenger¹⁷ the multitude¹⁸ the honor¹⁹ the want²⁰ people²¹ destruction,
 ruin²² prince²³ to know, regard²⁴ the life²⁵ beast²⁶ ground²⁷ to be satisfied²⁸
 throughout all ages (§ 91, 3. b.)²⁹ above, more than all³⁰ a watching, guard-
 ing³¹ issue, result³² slumber³³ folding³⁴ one that travels³⁵ poverty³⁶ want³⁷
 a man of a shield = armed with a shield³⁸ to stand³⁹.

EXERCISE 113.

The Lord will render¹ to every² man² his righteousness³
 and his faithfulness⁴. The lips⁵ of a fool enter⁶ into⁷ con-
 tention⁸. How⁹ shall we sing¹⁰ the Lord's song¹¹ in a
 strange¹³ land¹² (in the land of a. st. § 83, 6. b.). My
 sighs¹⁵ (are) many¹⁴. And¹⁶ if¹⁶ there be (fut.) in a man
 a sin¹⁷ (deserving) the judgment of death, and he be put¹⁸
 to death¹⁸, and thou hang¹⁹ him on²⁰ a tree; his body²²
 shall not remain²¹ all night²¹ upon the tree, for he that
 is hanged²⁴ is a curse²³ of God, that²⁵ thou defile²⁶ not
 the land, which the Lord thy God giveth thee (for) an
 inheritance²⁷. And he said, Thy brother came with²⁸
 subtlety²⁹ and hath taken³⁰ thy blessing³¹. Whoso stop-
 peth³² his ear at³³ the cry³⁴ of (the) poor, he also shall
 cry³⁵ (himself) but³⁶ shall not be answered. Jealousy³⁷
 (is) the rage³⁸ of a man³⁹, therefore⁴⁰ he will not spare⁴¹
 in the day of vengeance⁴². The sacrifice of wicked ones
 (is) an abomination to the Lord: but³⁶ the prayer of up-
 right ones (is) His delight⁴³. My righteousness I hold

fast⁴⁴, and will not let it go⁴⁵ all⁴⁶ the while⁴⁶ my breath⁴⁷ (is) in me.

10 Hi. שׁוּב 1 Hi. אִישׁ 2 צִדְקָה 3 אֲמוֹנָה 4 שְׁפָה 5 בּוֹא 6 fut. ב 7 רִיב 8 אֵיךְ 9 שׁוּר
18 Hophal pret. מוֹת 17 חָטָא 16 וְכִי 15 אֲנַחָה 14 pret. רִבַּב 13 גָּבַר 12 אֲדַמָּה 11 שִׁיר
26 Pi. תָּלָה 19 pret. עַל 20 לִין 21 Hi. גָּבַלָה 22 קָלְלָה 23 part. pass. 24 ו 25 טָכָא 26 Pi.
34 נַחֲלָה 27 ב 28 מְרִמָּה 29 לָחַץ 30 Conv. 1. בִּרְכָה 31 אָמַם 32 part. זַעֲקָה 33 מ
43 קָרָא 35 ו 36 קִנְיָה 37 חֲמָה 38 גָּבַר 39 ו 40 חָמַל 41 נָקַם 42 רָצוֹן 43 חוֹק
ב, 44 Hi. pret. with רָפָה 45 Hi. כָּל-עוֹר 46 נִשְׁמָה 47.

§ 71. THIRD DECLENSION.

The nouns of this class, having already been changed in form by the addition of the feminine ending, remain unaltered, with the exception of the plural absolute, which is formed like that of the masculine Segholates in —: as מַלְכוֹת ^{queens}, from מַלְכָּה, like מַלְכִּים ^{from מֶלֶךְ}, but const. sf. מַלְכוֹתִי, and so with suffixes מַלְכוֹתִי.

EXERCISE 114

יְהוָה צְבָאוֹת בָּחַן צִדִּיק רֹאֵה כְּלִיּוֹת¹ וְלֹב: בְּנֵי אִסְמֶכֶם לִבָּךְ
יִשְׁמַח לְבִי גַם-אֲנִי²: וְתַעֲלֹנָה³ כְּלִיּוֹתִי בְּדַבַּר שְׁפָתֶיךָ מִיִּשְׂרָאֵל⁴:
אִמְרוּת⁵ יְהוָה אִמְרוּת טְהוֹרוֹת כֶּסֶף צִרוֹף בַּעֲלִיל⁶ לְאֶרֶץ
מִזְקֶךְ⁸ שְׁבַעֲתִים⁹: נָחַם¹⁰ יְהוָה צִיּוֹן נָחַם כָּל-חֲרֻבָתֶיהָ¹¹ וַיִּשֶׁם
מִדְּבָרָהּ כַּעֲרֹן¹² וַעֲרֻבָתָהּ¹³ בָּנָן יְהוָה: בִּשְׁעֵלִים¹⁴ בַּחֲרֻבֹת
נְבִיאֶיךָ יִשְׂרָאֵל הָיוּ: מִי-מִדֵּר¹⁵ בִּשְׁעֵלוֹ¹⁶ מִים וְשָׁמַיִם בִּזְרֹת¹⁷
חֶבֶן¹⁸ וְכֹל¹⁹ בְּשֵׁלֶשׁ²⁰ עָפָר הָאָרֶץ וְשִׁקְלָהּ²¹ בְּפֶלֶם²² הָרִים
וּנְבָעוֹת²³ בְּמֵאזֵנִים: כָּל-אֲרוֹחוֹת יְהוָה חֶסֶד וְאֵמֶת לְנֶצֶר בְּרִיתוֹ
וַעֲדָתוֹ²⁴: אֲרוֹחוֹתֶיךָ יְהוָה לְמִדְנֵי: הָהָרִים יְמוּשׁוּ²⁵ וְהַגְּבָעוֹת
תִּמְוִטֶנָּה וְחֶסְדִּי מֵאֲתָךְ לֹא יְמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמּוּט
נֶאֱמַר-יְהוָה:

reins, kidneys¹ (§ 94, 2.)² to exult³ right things⁴ the saying⁵ furnace⁶
(§ 83, 10.)⁷ to refine⁸ seven-fold (§ 92, 4.)⁹ to comfort¹⁰ ruin¹¹ Eden¹² the
plain¹³ a fox¹⁴ to measure¹⁵ the palm of his hand¹⁶ the span¹⁷ to mete out¹⁸
to comprehend¹⁹ a measure (prob. a third part of an Ephah)²⁰ to weigh²¹
the scales²² the hill²³ testimony²⁴ to give way, to depart²⁵.

EXERCISE 115.

The land of Canaan (is) a land of mountains and valleys¹, (and) drinketh⁴ water of² the rain³ of heaven. And the inhabitants of Gibeon⁵ took worn⁷ shoes⁶ upon their feet and worn outer⁸ garments⁸ upon them. My beloved¹⁰ is like⁹ to a gazelle¹¹; behold, he¹² cometh leaping¹³ over¹⁴ the mountains, bounding¹⁵ over the hills¹⁶. Ye, mountains of Israel, ye shall shoot forth¹⁸ your branches¹⁷, and bear²⁰ your fruit¹⁹ for²¹ my people of Israel. For, behold, I²² (am) for²³ you, and²⁴ I will turn²⁵ unto you, and²⁴ the cities²⁶ shall be inhabited²⁷, and the ruins²⁸ shall be built, and²⁴ I will settle²⁹ you after³⁰ your former³¹ state³¹. Thou hast said in thy heart I will go up³³ into³² the heaven; I will sit upon the mount of appointment³⁴, in the two sides³⁵ (the remotest parts) of the north³⁶, yet³⁷ thou shalt be brought down³⁹ to the grave³⁸, to the two sides of the pit. They went up the ascent⁴⁰ to the city and found damsels⁴¹, going out to draw water.

בְּקַעֲהָ 1 לְ 2 מְטָר 3 שָׁתָה 4 גִּבְעוֹן 5 נָעַל 6 fem. בָּלָה 7 בָּלָה 8 שְׂלֵמָה 8
 דָּמָה 9 part. דָּוִד 10 צִבִּי 11 זֶה 12 הָלַךְ 13 עַל 14 קָפַץ 15 Pi. גִּבְעָה 16 עֲנָף 17 sing.
 נָתַן 18 פְּרִי 19 נָשָׂא 20 לְ 21 אֵל 22 (75, 3.) 23 Conv. 1 פָּנָה 25 עָרִים 26 יָשַׁב 27 Ni.
 חֲרָבָה 28 יָשַׁב 29 Hi. 30 קָדְמָה 31 plur. 32 (85, 4) 33 עָלָה 34 מוֹעֵד 35 חֲרָבָה 36
 אֶן 37 שְׂאוֹל 38 יָרַד 39 Ho. 40 מַעְלָה 41 c. st. (83, 4) 42 נָעְרָה 43 c. st.

§ 72. FOURTH DECLENSION.

1. The nouns of this class generally agree with the masculine Segholates. The const. st. sing. remains unchanged, and before suffixes the original short vowel (—, —, —) reappears: as מְשֻׁמֶרֶת, with suff. מְשֻׁמְרָתִי. In the pl. absolute the following is peculiar to nouns of this class, that the vowel preceding the plural termination (which in the masc. Segholates is Kamets: מְלָכִים) drops: as מְשֻׁמְרוֹת; in the form מְשֻׁמְרָת, a trace of the (o) is preserved in —: as שְׂבָלָה, plur. שְׂבָלִים, בְּתֻנֶּה, plur. בְּתֻנוֹת, const. state בְּתֻנוֹת; but גִּלְגָּלָה, pl. גִּלְגָּלוֹת, מַחְלָקָה, pl. מַחְלָקוֹת.

NOTE. There are several nouns of this class in whose plural absolute, Kamets and Tsere appear in the penult: כַּתְּרָה chapi-ter, pl. כּוֹתְרוֹת; מֵאֲכָלָה knife, pl. מֵאֲכָלוֹת; תּוֹכַחַת reproof, pl. תּוֹכָחוֹת; טַבַּעַת ring, pl. טַבָּעוֹת; מְקַלָּעַת, pl. מְקַלָּעוֹת; carved work, מִיִּנְקָה nurse, pl. מִיִּנְקוֹת (as if from מִיִּנְיָקָה); מַחְרֶשֶׁת plowshare, plur. מַחְרָשׁוֹת; אֶשְׁתָּרֶת Astarte, plur. עֲשְׁתָּרוֹת; בִּצְרוֹת draught, pl. בִּצְרוֹת.

2. As קָטַל in general, the form in ת־ takes before suffixes either Patach or Chirek: Patach, if the masc. terminates in A (— or —); Chirek, if the masc. terminates in Tsere or Chirek: מִשְׁמֶרֶת, with suff. מִשְׁמֶרֶתִי, from the masc. מִשְׁמֵר; שָׁבַת (infinit. "פ."), from the masc. שָׁב; מִיִּנְקָה nurse, from the masc. מִיִּנְקָה.

3. Before the suffix Seghol occasionally occurs: as אִשְׁתְּךָ thy wife, otherwise אִשְׁתִּי. לָכֵת (Inf. from הִלָּךְ) has Seghol with all the suffixes לָכֵתִי, לָכֵתְךָ, לָכֵתְהוּ.

4. The form ת־ is inflected in certain words (especially when the masculine has ו) with Kubbutz: as נַחֲשֶׁת (masc. נָחָשׁ), with suff. נַחֲשֶׁתִי; מִשְׁכָּרֶת wages, מִתְכָּנֶת measure, מַחְלָקֶת division.

5. In many words the two forms ת־ and ה־ exist, either by the use of both in the absolute, or of the form ת־ in the absolute only. In both cases the form in ת־ is most frequently used in the const. state: as עֲצָרָה assembly and עֲצָרָה, const. עֲצָרָה; עִשְׂרָה and עֲשָׂרָה thought and מַחְשָׁבָה, מְלָאכָה work, מַמְלָכָה kingdom, dominion.

EXERCISE 116.

אֵלֶּה כְּטָל לְיִשְׂרָאֵל יִפְרָח¹ בְּשׁוֹשְׁנָה² יִלְכוּ יִנְקוֹתָיו³ וְהִי
בֵּית⁴ הוֹדוֹ⁵; עֲמֶרֶת⁶ זְקִנִּים בְּנֵי בָנִים וְהַפָּאֶרֶת⁷ בָּנִים אֲבוֹתָם;
כְּכֹלֵב⁸ שָׁב⁹ עַל־קֶאֱזָן¹⁰ כְּסִיל¹¹ שׁוֹנֶה¹² בְּאֵלֶּתָיו; הִנֵּה כְּעִי
עֲבָדִים אֲלֵי־אֲדוֹנֵיהֶם¹³ כְּעִי שִׁפְחָה¹⁴ אֲלֵי־גְבִירָתָהּ¹⁵ כֵּן

עֲנִינוּ אֶל־יְהוָה אֱלֹהֵינוּ: בָּעֵס לְיֹדְדָתוֹ בֶּן בְּסִיל: בָּרְכוּ יְהוָה
 כָּל־מַעֲשָׂיו בְּכָל־מַקְמוֹת מִשְׁלָתוֹ: ¹⁵ הֵיוּ הַכְּנָדִים בִּיהוָה
 בְּאִמְרָם שׂוֹא ¹⁶ עַבְדֵּי אֱלֹהִים וּמִה־בָּצַע ¹⁷ כִּי שָׁמְרָנוּ מִשְׁמֶרֶתוֹ: ¹⁸
 וְאַתָּם הָיִיתֶם לִי מַמְלָכָה ¹⁹ כְּהִנֵּם וְגוֹי קָדוֹשׁ אֱלֹהֵי הַדְּבָרִים אֲשֶׁר
 תִּדְבֹּר אֶל־בְּנֵי יִשְׂרָאֵל כֹּה יֵהְיֶה זִכְרִי לְךָ חֶסֶד ²⁰
 נְעוּרֶיךָ ²¹ לִכְתֹּךְ אַחֲרֵי כִּמְדָּבָר בְּאֶרֶץ לֹא זֹרְעָה: בְּרִבּוֹת ²²
 רָשָׁעִים יִרְבֶּה־פֶּשַׁע וְצַדִּיקִים בְּמִפְלָתָם ²³ יֵרָאוּ:

to blossom¹ the lily² sucker, sprout³ the olive tree⁴ beauty⁵ the crown⁶
 glory, honor⁷ the dog⁸ to return⁹ the vomit¹⁰ to repeat¹¹ master, lord¹² fe-
 male servant, handmaid¹³ mistress¹⁴ dominion¹⁵ vain¹⁶ profit¹⁷ the charge,
 law¹⁸ a kingdom¹⁹ kindness²⁰ boyhood²¹ to increase²² fall, ruin²³.

EXERCISE 117.

Beforetime¹ in Israel, when a man went (transl. in his
 going) to inquire² (of) God, thus he spake, come³, let us
 go to the see⁴. The hope⁵ of righteous ones (shall be)
 gladness⁶, but the expectation⁷ of wicked ones shall perish.
 And⁸ Hezekiah⁹ wrote letters¹⁰ to¹¹ all Israel, that¹² they
 should come to the House of the Lord at Jerusalem. And⁸
 the Lord made garments¹³ for the skin¹⁴ (of the skin
 § 82, 4.) to Adam¹⁵ and his wife¹⁶ and clothed them. And
 ye shall keep mine ordinance¹⁷. And⁸ he took the crown¹⁸
 of their king from off¹⁹ his head. Though²⁰ thou should-
 est bray²¹ the fool²² in the mortar²³ among²⁴ the ground-
 corn²⁵ with the pestle²⁶, (yet) will not his foolishness²⁸ de-
 part²⁷ from him¹⁹. Thy kingdom²⁹ (is) an everlasting³⁰
 kingdom, and Thy dominion³¹ (endureth) throughout³² all³³
 generations. And⁸ a certain³⁴ woman cast³⁵ an upper³⁷
 millstone³⁶ upon Abimelech's³⁸ head, and shivered³⁹ his
 skull⁴⁰. And it shall be, when⁴¹ he sitteth (about (the
 time of) his sitting) upon the throne⁴² of his kingdom⁴³,
 that⁴⁴ he shall write him a copy⁴⁵ of this law in⁴⁶ a book.
 לְפָנִים ¹ דָּרַשׁ ² with acc. הָלַךְ ³ imp. pl. רָאָה ⁴ תּוֹחֶלֶת ⁵ שְׂמֵחָה ⁶ תִּקְוָה ⁷ c. 1
 יְחִזְקִיָּהוּ ⁸ אֲנִיָּתָה ⁹ עַל ¹⁰ ל. ¹¹ with inf. כְּתִנֶּת ¹² עוֹר ¹³ אָדָם ¹⁴ אִשְׁתּוֹ ¹⁵
 מִשְׁמֶרֶת ¹⁶ עֲטָרָה ¹⁷ מֵעַל ¹⁸ אִם ¹⁹ כָּתַשׁ ²⁰ fut. אוֹיֵל ²¹ מִכְתָּשׁ ²² בְּתוֹךְ ²³ רִפּוֹת ²⁴

עֲלִי 26 סוּר־ 27 אֹדֶלֶת 28 מְלָכִית 29 כָּל-עוֹלָמִים 30 (of all eternity § 83, 6.) מְשֻׁלָּת 31
ב 32 33 (§ 88, c.) אַחַת 34 שֶׁלֶךְ 35 Ht. רֶכֶב 37 פָּלַח 36 (lit. the rider, hence: the upper רֶכֶב) 36
אֲבִימֶלֶךְ 38 רָצַץ 39 גִּלְגָּלֶת 40 כ 41 with inf. 42 כִּפְאָ 43 מְמַלְכֶת 44 Conv. 1 מְשֻׁנָּה 45 עֵל 46.

§ 73. IRREGULAR NOUNS.

A. Derivatives of ל"ה.

1. אָב father, const. st. אָבִי (like a Segholate form from ל"ה), with light suffixes: אָבִי, אָבִיךָ, with grave suffixes אֲבִיכֶם, אֲבִיָּהֶם, plur. אֲבוֹת, const. st. אֲבוֹתֶיךָ.

2. אָח, brother, const. אחִי, with suff.: אחִי, but אחִיכֶם, plural אחִים, const. אחִי, with suff.: אחִי, אחִיךָ, אחִיָּהֶם.

3. אָחוֹת sister, const. אחֹת, with suff.: אחֹתִי, (pl. abs. and const. does not occur), plur. with suff.: אחֹתַי, also אחֹתֶיךָ. (The ending ות in the singular אחֹת is not the plural ending, but contracted from אחֹת, cf. מוֹת, c. st. from מוֹתֶיךָ).

4. חָמִי stepfather, with suff. חָמִיךָ, חָמִיָּה.

5. חֲמוּמָה stepmother, with suff. חֲמוּמָתְךָ, חֲמוּמָתֶיךָ.

6. בֶּן son (for בָּנָה, from בָּנָה to build), const. st. בֶּן, before Makkeph בֶּן; seldom בֶּן; once בְּנִי and בְּנוֹ Num. 24, 3, Gen. 49, 11. With suffixes בְּנִי, בְּנֶיךָ, plur. בָּנִים, const. st. בָּנַי, with suff. בָּנַי etc.

7. בַּת daughter (for בָּתָה, fem. from בָּן), const. st. בַּת, with suff.: בַּתִּי (for בָּתָתִי), plur. בָּנוֹת, const. st. בָּנוֹתֶיךָ.

8. בֵּית house (supposed to be derived from בָּנָה to build), const. st. בֵּית, with suff. בֵּיתִי; plur. בָּתִּים, const. st. בָּתֵּי, with suff. בָּתֵּי.

9. אָמָה maid-servant, const. st. אָמָה, with suff. אָמָתִי; plur. אָמָהוֹת, const. st. אָמָהוֹתֶיךָ.

10. כֵּל vessel, plur. כֵּלִים.

11. פֶּה mouth (prop. for פִּאָה), const. st. פִּי, with suff. פִּי my mouth, פִּיו and פִּיהוּ; plural פִּים (from פִּיִּים), פִּיּוֹת (Prov. 5, 4.) and פִּיּוֹת (Jud. 3, 16.).

B. Derivatives from Verbs ע"נ.

1. אִישׁ man (from אָנַשׁ), const. st. אִישׁ, with suff. אִישִׁי.

In plur. the original form reappears, אֲנָשִׁים (probably at first אֲנוּשִׁים, fr. the sing. אֲנוּשׁ) (seldom אִישִׁים), const. st. אֲנָשִׁים, with suff.: אֲנָשֶׁיךָ, אֲנָשֶׁי.

2. אִשָּׁה woman (for אֲנִישָׁה), const. st. אִשָּׁה, with suff.: נָשִׁים, plur. אִשָּׁתִּי.

C. Derivatives from ע"ו and ע"י.

1. יוֹם day, with suff.: יוֹמִי, dual יוֹמִים, plur. יָמִים, c. st. יָמִי, with local (ה-), יָמִימָה.

2. עִיר city, pl. עָרִים (once עִירִים Ju. 10, 4.) c. st. עָרִי.

D. A derivative from ע"א is רֹאשׁ head, (for רִאשׁ Segholate form) plur. רִאשִׁים (for רִאשִׁים (§ 14, Rising III.) const. st. רִאשֵׁי, with suff. רִאשֵׁי, once with suff. רִאשֵׁיו.

E. מִיָּם water, c. st. מִי and מִימִי, w. suff. מִימִי.

EXERCISE 118.

בֵּית וְהוּן נִחְלָתִי אֲבוֹת וּמִלֵּוּהָ אִשָּׁה מִשְׁכַּלֶּת²: מוֹסֵר אֵב
לוֹיֹת³ חֵן⁴ לְרִאשׁ בָּנִים: לֹא־יִמּוּשׁ סֶפֶד הַתּוֹרָה הַזֶּה* מִפִּי:
עֶבֶד מִשְׁכִּיל בְּמִוֶּה אֲחִים יִחְלַק⁵ נִחְלָה: כְּכֹלֵב* מִלֵּא עוֹף
בֶּן בָּתִּי רִשְׁעִים מְלֵאִים מְרֻמָּה: אָבִי יְהוֹסֵם וְרֵן אֶלְמֻנֹת
אֱלֹהִים: לֹא־יְהִיָּה כָל־גֶּבֶר עַל־אִשָּׁה וְלֹא יִלְבֹּשׁ גֶּבֶר שְׂמֻלָּת⁶
אִשָּׁה בִּיתֹעֲבֹרֶת יְהוָה כָּל־עֲשָׂה אֱלֹהִים: כִּי יִקְרָא¹⁰ קוֹל־צִפּוֹר
לְפָנֶיךָ בְּדֶרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֶפְרָחִים¹¹ אוֹ בִּיצִים¹²
וְהָאֵם רִבְצָת¹³ עַל־הָאֶפְרוֹחִים אוֹ עַל־הַבִּיצִים לֹא־תִקַּח הָאֵם
עַל הַבָּנִים: כִּבֵּד אֶת־אֲבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּן יָמֶיךָ עַל
הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל
קָנָא¹⁴ פָּקֹד עוֹן אֶתָּה עַל בָּנִים:

the inheritance¹ prudent² wreath³ grace (§ 89, 2-)⁴ divide, have part⁵
bird-cage⁶ judge, defender⁷ apparel⁸ garment⁹ chance to be¹⁰ the young of
birds, a brood¹¹ egg¹² to crouch¹³ jealous¹⁴. (§ 83, 9.)*

EXERCISE 119.

Who can² find a virtuous¹ woman (a. w. of virtue¹)?
her price⁵ (is) far³ above⁴ rubies. The heart of her hus-

band does trust⁶ in her. Her children arise up⁷ and call her blessed⁸. Many daughters have done virtuously¹, but⁹ thou¹⁰ excellest¹¹ them all¹². And¹³ Isaac¹⁵ abode¹⁴ in¹⁶ Gerar¹⁷. And¹³ the men of the place asked (him) of¹⁸ his wife; and he said, She is¹⁹ my sister: for he feared to say, She is my wife; lest (said he), the men of the place should slay²⁰ me for²¹ Rebekah²². These (are) the words of the letter²³, that Jeremiah²⁴, the prophet, sent from Jerusalem to the children of Israel, whom Nebuchadnezzar²⁶ had carried into exile²⁵ to Babylon: Thus saith the Lord: Build ye houses and abide (in them); and plant²⁷ gardens²⁸, and eat the fruit of them; Take²⁹ ye wives, and beget³⁰ sons and daughters; and take wives for your sons and give your daughters to husbands³¹, that they may bear³² sons and daughters. And seek³³ the peace of the cities, whither³⁴ I have caused you to be carried into exile³⁵.

חֵיל 1 2 fut. (§ 101 III, a) מ 3 רָחוֹק 4 (2 91) מִכָּרָה 5 בָּטַח, ב, 6 pret. with קִים 7 pret. 11 pret. with following עָלָה, עַל 10 (2 98 Note.) 91 8 to call blessed: אֲשֶׁר Pi., with Conv. 1 19 (§ 77, 3) כָּל כָּלְנִי, כָּלְוּ (with suff. etc.) 12 Conv. 1 13 יָשַׁב 14 יִצְחָק 15 ב 16 נָרָד 17 ל 18 הָרַג 20 fut. (2 108, 2) עַל 21 רִבְקָה 22 סִפָּר 23 יִרְמְיָהּ 24 הָלָה Hi. 25 to carry into exile לָקַח 29 יָלַד 30 Hi. 31 אִישׁ 32 יָלַד 33 דָּרַשׁ אֲשֶׁר-שָׁמָּה 34 הָלָה Hi. 35 to cause to be c. i. e.

§ 74. THE NUMERALS.

1. The numerals are either cardinal or ordinal. The cardinals must be considered as nouns, having two genders and the const. state.

2. CARDINALS.

<i>Feminine.</i>		<i>Masculine.</i>	
CONST.	ABSOL.	CONST.	ABSOL.
אַחַת	אַחַת	אֶחָד	אֶחָד 1. א
שְׁתֵּי	שְׁתֵּים	שְׁנֵי	שְׁנַיִם 2. ב
שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשָׁה 3. ג
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַת 4. ד

Feminine.

CONST.	ABSOL.
חֲמִשׁ	חֲמִשׁ
שֵׁשׁ	שֵׁשׁ
שִׁבְעַ	שִׁבְעַ
שְׁמֹנֶה	שְׁמֹנֶה
תִּשְׁעַ	תִּשְׁעַ
עֶשֶׂר	עֶשֶׂר

אֶחָד עֶשְׂרֵה

עֶשְׂתֵּי עֶשְׂרֵה

שְׁתֵּים עֶשְׂרֵה

שְׁתֵּי עֶשְׂרֵה

שְׁלֹשׁ עֶשְׂרֵה

אַרְבַּע עֶשְׂרֵה

חֲמִשׁ עֶשְׂרֵה

שֵׁשׁ עֶשְׂרֵה

שִׁבְעַ עֶשְׂרֵה

שְׁמֹנֶה עֶשְׂרֵה

תִּשְׁעַ עֶשְׂרֵה

אֶחָד עֶשְׂרֵה

Masculine.

CONST.	ABSOL.
חֲמִשָּׁה	חֲמִשָּׁה
שֵׁשֶׁת	שֵׁשֶׁת
שִׁבְעַת	שִׁבְעַת
שְׁמֹנֶת	שְׁמֹנֶת
תִּשְׁעַת	תִּשְׁעַת
עֶשְׂרֵת	עֶשְׂרֵת

אֶחָד עֶשְׂרִי

עֶשְׂתֵּי עֶשְׂרִי

שְׁנַיִם עֶשְׂרִי

שְׁנֵי עֶשְׂרִי

שְׁלֹשָׁה עֶשְׂרִי

אַרְבָּעָה עֶשְׂרִי

חֲמִשָּׁה עֶשְׂרִי

שֵׁשָׁה עֶשְׂרִי

שִׁבְעָה עֶשְׂרִי

שְׁמֹנֶה עֶשְׂרִי

תִּשְׁעָה עֶשְׂרִי

אֶחָד עֶשְׂרִי

- כ. 20. עֶשְׂרִים, כא. 21. אֶחָד וְעֶשְׂרִים, עֶשְׂרִים וְאֶחָד,
 כב. 22. שְׁנַיִם וְעֶשְׂרִים, ל. 30. שְׁלֹשִׁים, מ. 40. אַרְבָּעִים,
 נ. 50. חֲמִשִּׁים, ס. 60. שִׁשִּׁים, ע. 70. שִׁבְעִים, פ. 80. שְׁמֹנִים,
 צ. 90. תִּשְׁעִים, Hundreds and Thousands: ק. 100. מֵאָה, c. st.
 מֵאָה; ר. 200. מֵאָהִים [for מֵאָהִים (§ 13, 6. B. 3.)], ש. 300. שְׁלֹשׁ
 מֵאוֹת, ת. 400. אַרְבַּע מֵאוֹת, תק. 500. חֲמִשׁ מֵאוֹת, etc.
 אָ or אֶ. 1000. אֶלֶף, ב. 2000. אֲלָפִים, ג. 3000. שְׁלֹשֶׁת אֲלָפִים,
 ד. 4000. אַרְבַּעַת אֲלָפִים, 10000. רִבְבָּה, רבו (plur. רִבְבוֹת myriads)
 also עֶשְׂרֵה אֲלָפִים, עֶשְׂרֵת אֲלָפִים and עֶשְׂרֵה אֶלֶף (Ez. 45, 1),

עשרים אלף (רבותים) Ps. 68, 18. שתי רבוא (Neh. 7, 72). 20000.
 שלשים אלף etc. מאה אלף. 100000. 1000000. אלף אלפים.

NOTE 1. From 13 to 19 incl. the units with the masculine, stand in the absolute state; with the feminine in the const. st.

NOTE II. The numerals are denoted by letters. The Units: from א to ט; the Tens: from י to ז; the Hundreds: from ק to ת and the final letters י, נ, ה, מ, כ, פ, צ = 500, ס = 600, ש = 700, ר = 800, ק = 900; but more usually תק = 500; תר = 600 etc. The connection of a decimal and a unit is seen in the table above. For 15 is employed ט"ו and not י"ה, this last being the abbreviation for יהוה (§ 18. Note). For the thousands and the higher numbers the dotted alphabet is used: as א̇ = 1000; ב̇ = 2000, ג̇ = 3000 etc.

NOTE III. The termination (ה-) of the numerals with masc. nouns is the adverbial-ending (§ 75, 1. Note). Before fem. nouns (ה-) is dropped, lest it be considered as the fem. ending (ה-) (§ 57, 6, I).

3.

ORDINALS.

FEM.	MASC.	FEM.	MASC.
ששית	ששי 6th	ראשונה	ראשון 1st
שביעית	שביעי 7th	שנית	שני 2d
שמינית	שמיני 8th	שלישית	שלישי 3d
תשיעית	תשיעי 9th	רביעית	רביעי 4th
עשירית	עשירי 10th	חמישית	חמישי 5th

From the eleventh, the cardinals with the article are used instead of the ordinals, and follow the noun; when without the article, they are found both before and after it, especially in the numbering of years, months and days: as ביום עשרה וארבעה Gen. 8, 4. and ביום עשרה וארבעה Hag. 1, 15.

4. Syntactical rules see § 92.

EXERCISE 120.

יהיה יהוה למלך על כל־הארץ ביום ההוא יהיה יהוה אחד

וישמו אחד: תורה אחת ומשפט אחד יהיה לכם ולגד הנר
 אחכם: איכה ירדף אחד אלף ושנים יניסו רבבה: גלד
 סודר לאחר מאלה: אלה מועדי יהוה: בחדש הראשון
 בארבעה עשר לחדש בין הערבים פסח⁴ ליהוה: ובחמשה
 עשר יום לחדש הזה חג המצות ליהוה שבעת ימים מצות
 תאכלו: שבעה שבועות⁷ תספור לך מחל חרמש⁸ בקמה⁹
 ועשית חג שבועות ליהוה אלהיך: בחדש השביעי באחר לחדש
 יהיה לכם שבתו¹⁰ זכרון¹¹ תרועה¹² מקרא¹³ קדש: אך¹⁴
 בעשור לחדש השביעי הזה יום הכפרים¹⁵ הוא לכפר¹⁶ עליכם
 לפני יהוה אלהיכם: ועניתם¹⁷ את נפשותיכם בהשעה לחדש
 בערב מערב עד ערב תשבתו¹⁸ שבתכם: בחמשה עשר יום
 לחדש השביעי הזה חג הסוכות¹⁹ שבעת ימים ליהוה: יוסף
 היה ל ו משה פ שנה בעמדם לפני פרעה: אברהם חי קעה
 יצחק ק"פ יעקב קמ"ו יוסף ב"ו משה ק"ל ואהרן קכ"ג
 שנה: בשנת אימה שנה למספרנו (מבראת²⁰ העולם²¹)
 נולד אברהם: העמר עשירית האיפה והאיפה עשירית החמר²²:

how¹ put to flight² appointed festival³ between the two evenings, twilight⁴
 the passover⁵ unleavened bread⁶ week⁷ the sickle⁸ standing corn⁹ strict rest¹⁰
 a memorial¹¹ a sound of a trumpet¹² a convocation¹³ only, but¹⁴ expiation¹⁵
 to make an expiation¹⁶ to afflict, humble¹⁷ to celebrate, to keep¹⁸ booth, tab-
 ernacle¹⁹ creation²⁰ world²¹ a measure for dry goods²².

EXERCISE 121.

We (are) all one man's sons. We (are) twelve brethren, sons of our father, one (is) not¹, and the little one is this day with² our father in the land of Canaan. The whole congregation together³ (was) forty and two thousand three hundred and three score, beside⁴ their man-servants and their maid-servants, of whom⁵ (there were) seven thousand three hundred thirty and seven: and they had⁶ two hundred forty and five singing-men⁷ and singing-women⁷. Their horses, seven hundred thirty and six: their mules⁸, two hundred forty and five: (Their) camels⁹, four hundred

thirty and five: six thousand seven hundred and twenty asses. Two women went out. If¹⁰ thou buy¹¹ a Hebrew¹² servant, six years¹³ he shall serve: and in the seventh he shall go out free¹⁴, for nothing¹⁵. Seven abominations (are) in the heart of the wicked. When¹⁶ I break¹⁷ the staff¹⁸ of your bread, ten women shall bake¹⁹ your bread in one oven²⁰ and²¹ ye shall eat, and not be satisfied²². Eve²³ was the first woman. And the Lord spake to Moses on²⁴ the first²⁵ (day) of²⁶ the second month, in²⁷ the second year after²⁸ they were come²⁹ out of the land of Egypt.

6 to them (were) 5 of whom אֵלֶּה 4 מְלִכָּר 3 כְּאַחֲרָי 2 אֵת 1 (§ 75, 3.) with suff. אֵין
 11 קָנָה 10 כִּי 9 (doubles the last cons.) גָּמַל 8 פָּרָר 7 part. Pi. masc. and fem. pl. of שָׁוַר
 17 (in my breaking) שָׁבַר 16 with inf. בֵּ 15 חָנַם 14 חָפְשִׁי 13 (§ 58, 10.) שָׁנָה 12 עָבְרִי
 25 אָחָר 24 בֵּ 23 חוּהָ 22 שָׁבַע 21 Conv. ו 20 תִּנְיִר 19 pret. with Conv. ו 18 מִפְּנֵה
 29 יָצָא 28 with inf. and suff. (after their coming out) ל 27 בֵּ 26 (§ 83, 10.) ל

CHAPTER XI.

PARTICLES.

§ 75. IN GENERAL.

1. The particles which comprise adverbs, prepositions, conjunctions and interjections are divided into *inseparable* and *separable*. The inseparable are prefixed or postfixed syllables, of the most of them we have already treated, as כָּלם § 18, 19, local הָ § 19, 6.

2. The separable consisting of entire words are partly I. *primitive*: as (a) the negations אֵל, לֹא and the poetic בֵּל not; (b) local and temporal terms: as שָׁמָּה, שָׁם (with local הָ) there, פֹּה here, אֵי where? אָז then; (c) expressing the manner and mode of actions: as כֹּה thus, נָא a par-

ticle of entreaty; partly ¹II *derivative*: as מְבִית within, יחדו together, סְבִיב circuit, הַרְבֵּה (Inf. Hi.) much, the interrogative adverbs לָמָּה why, מִדּוּעַ (compounded of the interrog. מָה and יָדוּעַ (p. pass. perceived, seen) why = what hast thou seen? cf. Gen. 20, 10.

NOTE. Fem. forms are frequently converted into adverbs, e. g. בְּרֵאשׁוֹנָה sooner, בְּאַחֲרֹנָה later, מְהֵרָה quickly, עַתָּה now (fr. עַתָּ time, prop. at the time), כָּלָה wholly, completely, אִמְנָה truly. On adverbs in ם—, see (§ 56 ב. 2. e) Nouns in the accus. are often adverbs, e. g. הַיּוֹמָה haughtily, בְּטָח safely, מֵאָה a hundred-fold, a hundred-times Prov. 17, 10. Cf. (§ 85, 4.). On Adverbs formed by ל (see § 84, 3).

3. Some of the derivative adverbs, which include the signification of the verb or noun from which they are derived, are connected with suffixes: as הִנֵּה behold! lo! with suffixes: הִנֵּנִי, הִנְנִי and הִנְנִי behold I, (properly: behold me) הִנֵּךְ, הִנְךָ behold thou, הִנְנוּ behold he, etc. עוֹדְנָה, עוֹדְנִי, עוֹדְךָ, עוֹדִי, עוֹדְנִי yet, as yet, still, w. suff.: עוֹדְנִי, עוֹדִי, עוֹדְנִי I am, thou art, he, she is as yet or still; בְּעוֹד, בְּעוֹדִי while, while yet: בְּעוֹדִי while yet I am; מֵעוֹד since: מֵעוֹדִי since I am.

אֵין, const. st. אֵין not, with suff. אֵינְנִי I am or was not, אֵינְךָ, אֵינְנוּ, אֵינְנָה, אֵינְם.

יֵשׁ there is, there are, with suff.: יֵשְׁךָ thou art, יֵשְׁנוּ he is, יֵשְׁכֶם ye are.

אֵי, const. st. אֵי where, אֵיכָּה where art thou? אֵינִי where is he? אֵימֶם where are they? The force of the substantive verb *to be* is conveyed by all these adverbs.

4. *Prepositions*. The greater number of prepositions are nouns in the accusative or const. st.: as אֵצֶל (subst. the side) by, near, בֵּין (בֵּינִי separation, interval) between, and they can be connected with other prepositions: as מִתַּחַת from under, from beneath, מֵאֵת from with, i. e. from, or they appear abbreviated as prefixes: thus בִּכְלִים.

5. The prepositions being nouns can take suffixes (the

nominal suff., seldom the verbal suff.): as תחת under, with suff.: תחתני; את with, is distinguished from את the accusative particle, that the former with suffixes is commuted into את, the latter into את (אות): as אתי with me; אתי me.

6. Several prepositions were originally plural nouns, accordingly they receive only plural suffixes. To these belong: אחר behind, after, אחרי behind me, אחריך behind thee, אחריה behind him etc.

אליכם, אליו, אליה, אלי to me, אלי (poet.) towards, to; אל between, with suff. ביני, בינה; but also with pl. masc. and plur. fem. suff. בינכם, ביננו, בינהם.

עד, עדך, עדי, עדיך as far as, unto, (עדי poet.) with suffixes: עד, עדך, עדיו.

עליהם, עליו, עליה, עלי w. suff. עלי upon, over (עלי poet.)

תחתני, תחתך, תחת, תחת under, below, beneath, תחתני (with the sing. only, תחתני (verb. suff.) תחתיהם, תחתנה.

7. *Conjunctions.* The conjunctions are unchangeable. On the conjunction ו and its vocalization, see (§ 12, 7. b.).

8. *Interjections.* אה, אהה, הוה, אוי, אויה, הוי, אבוי, אח, אהה, הוה. ah! אללי woe! alas!

Other parts of speech used as interjections: בי (it is supposed to be contracted from בעי entreaty) I pray: always with ארני, ארני my Lord.

הבה and הבו (Imp. of יהב to give) come! come on! go to!

הס hist! hush! pl. הסו (Imp. Piel of הסה to be silent.)

חלילה (fr. חלל to violate, break a covenant) profane! fie! far be it! followed by ל of the person and inf. with מן: as חלילה לך מעשות far be it from thee to do.

נא I pray; used: I. with the imp. opt. and fut. II. with particles: נא אכרי say, I pray thee, נא אלקהנא let me go, I pray the, נא אלנא nay, or not so, I pray thee; אוינא woe now! alas! At the beginning of a sentence: אנא (written also אנא) contracted from אהנא oh now! I pray.

EXERCISE 122.

וַעֲתָה אִם־יִשְׁכַּם עֲשִׂים חֶסֶד וְאֵמֶת אֶת־אֲדֹנִי הִגִּידוּ לִי וְאִם־
 לֹא הִגִּידוּ לִי וְאִפְּנֶה עַל־יְמִין אוֹ עַל־שְׂמָאל: יְהוָה אֲשֶׁר
 הִתְהַלַּכְתִּי² לִפְנֵי יִשְׁלַח מַלְאָכִי³ אִתָּךְ וְהִצִּילְךָ דְרָכָה: לֹא
 תִּלֵּין⁴ פְּעֻלָּתִי שְׂכִיר⁵ אֶתְּךָ עַד־בֹּקֶר: לֵאלֹהִים עֲצֵה וְהִבֹּנְנָה
 עִמָּן חֲכָמָה וְגִבּוּרָה: שְׁמַע תְּפִלָּה⁷ עֲבֹדָה⁸ כְּבֹד־בֶּשֶׁר יָבֹאוּ:
 כִּרְה שָׂחָם בָּהּ יִפֹּל וְיִלֹּל⁹ אֲבָן אֱלֹהֵי תִשׁוּב: וַיִּתְּהֵלךְ חֲנוּךְ אֶת־
 הָאֱלֹהִים וְאִינוֹ כִּי־לָקַח אֹתוֹ אֱלֹהִים: אִם־רִשְׁעָתִי¹⁰ אֵלֵלִי לִי:
 עוֹד¹¹ מֵעַט וְאֵין רִשָּׁע וְהִתְבֹּנְנָה¹² עַל־מְקוֹמוֹ וְאִינוֹ: וַיִּבְרָא
 כָּל־שִׁבְטֵי יִשְׂרָאֵל אֶל־דָּוִד חֲבֵרוֹנָה וַיֹּאמְרוּ לְאִמֶּךָ הִנֵּנוּ עֲצֻמָּה
 וּבִשְׁלָךְ אֲנַחְנוּ וַיִּמְשְׁחוּהוּ לְמֶלֶךְ עֲלֵיהֶם¹³: וַיְהִי אַחֲרֵי הַדְּבָרִים
 הָאֵלֶּה בָּרָם הָיָה לְנָבוֹת¹⁴ הַיִּזְרְעֵאֵלִי¹⁵: וַיְדַבֵּר אַחֲאָב מֶלֶךְ
 שִׁמְרוֹן אֶל־נָבוֹת לֵאמֹר תִּנְהַלֵּי אֶת־בְּרִמָּה וַיְהִי־לִי לְגִזְרֵק¹⁶
 כִּי הוּא קָרוֹב אֵלַי בֵּיתִי וְאַתָּנָה לָךְ תִּחְתִּיו בָּרָם טוֹב¹⁷ מִמֶּנּוּ
 אִם טוֹב בְּעֵינֶיךָ אֶתְנַהֲלֶךְ כֶּסֶף¹⁸ מִחֹרֶץ¹⁹ זֶה: וַיֹּאמֶר נָבוֹת
 אֶל אַחֲאָב חֲלִילָה לִי מִיְּהוָה מִתַּתִּי אֶת־נַחֲלָתִי אֲבֹתִי לָךְ:

to turn one's self¹ to walk, live² angel³ to remain over night⁴ wages⁵ hire-
 ling, hired laborer⁶ supplication, prayer⁷ to, unto⁸ to roll⁹ to act wickedly,
 to be guilty¹⁰ yet¹¹ diligently consider¹² (§ 97, 2.)¹³ p. n. m.¹⁴ the Jezreelite¹⁵
 herbs¹⁶ (§ 91, 1.)¹⁷ money¹⁸ the price¹⁹:

EXERCISE 123.

Inquire¹ (after) good, and not² evil, that³ ye may⁴ live:
 and⁵ so⁶ the Lord, the God of Hosts, shall be with⁷ you,
 as⁸ ye have said. - How⁹ do ye say¹⁰, we (are) wise, and
 the law of the Lord (is) with⁷ us? Lo, certainly¹¹ in¹²
 vain¹³ made he (it), the pen¹⁴ of the Scribes¹⁵ (is) in
 vain. Deborah¹⁶ abode under¹⁷ the palm-tree¹⁸ of De-
 borah, between¹⁹ Ramah²⁰ and between Beth-el²⁰ in mount
 Ephraim²¹; and²² the children of Israel came up to her
 for¹² judgment. Hezekiah trusted in the Lord God of
 Israel; so that²³ after²⁴ him was none²⁵ like²⁶ him among²⁷

all the kings of Judah. To the hired²⁸ servant, at his day thou shalt give his hire²⁸, neither shall the sun go down²⁹ upon³⁰ it; for he is poor³¹, and setteth his heart upon it, (and to it³² he beareth³² his soul) lest³³ he call³⁴ against thee unto the Lord, and it be³⁵ sin unto³⁶ thee.

8 פֶּאֶשֶׁר 7 אֵת 6 בֵּן 5 to connect with the verb 4 fut. 3 לְמַעַן 2 אֵל 1 with acc. דָּרַשׁ
15 סֵפֶר 14 יָעַמְ 13 שֶׁקֶר 12 with the art. (§ 84, 3.) לֵ 10 fut. אָמַר 9 אֵיכָה
22 Conv. 21 אֲפָרִים 20 בֵּית-אֵל 20 (§ 80, 3.) רָמָה 19 בֵּין 18 יָמָר 17 תַּחַת 16 דְּבוּרָה
28 שֶׁקֶר 27 ב 26 before light suff. כָּמוֹ, כָּמוֹ 25 לֹא 24 plur. const. אַחֲרֵי 23 וְ
36 ב 35 pret. with Conv. 34 fut. 33 וְלֹא 32 part. נִשָּׂא 31 עָנִי 30 עַל 29 בּוֹא

PART II.

S Y N T A X.

CHAPTER I.

THE ESSENTIAL PARTS OF A SENTENCE.

§ 76. THE SUBJECT

1. The subject of a proposition appears either in the form of a substantive or in that of an adjective, const. infinitive or pronoun, supplying the place of the substantive.

2. When the sentence is without a definite subject, the *impersonal* construction is employed. The subject is then indicated :

- a. By the third person of the passive conjugations (Ni. Pu. Ho.), e. g. לֹא־אֵשָׁה יִקְרָא לָזֹאת it is called to this woman = she is called woman. Gen. 2. 23.
- b. By the third person of the sing. active, e. g. קָרָא שְׁמוֹ he (some one) called his name. Gen. 11, 9.
- c. By the third person of the plural active: as וַיִּגְדּוּ and they told, i. e. certain men told. 1. Sam. 19, 21.
- d. By the second person of the future: as לֹא-תִבּוֹא שָׁמָּה

there shall no one go thither. Isa. 7, 25, or by the infin. with the suff. of the second person; with regard to the latter a phrase of frequent occurrence is: עַד בֹּאֲךָ till thy coming = till one comes.

3. The third pers. sing. often has for a subject *it* understood: as וַיְהִי and it happened; חם לי it was warm to me.

4. The impersonal construction expressed by the 3. pers. passive, is often found with a following accusative: as וַיֵּשֶׁב אֶל־מֹשֶׁה it was brought back Moses (acc.) = some one brought back Moses.

NOTE. A noun often is made prominent as subject at the beginning of a sentence or clause by אַתָּה, אֵלֶּיךָ, or אֵלַי is used for the purpose of emphasizing the subject in a passive or intransitive connection, e. g. Gen. 4, 18. Ex. 10, 8, 21, 28. Nu. 32, 5.

5. When the active subject can be conjectured from the action itself, the participle of the same verb is used as subject: as לֹא יֵרֶךְ הַדֶּרֶךְ the treader (some one) shall not tread.

§ 77. THE COPULA.

1. The copula is generally not expressed, the relation of the subject and predicate being shown by placing them together: as גָּדוֹל הָאִישׁ the man is great; טוֹב יְהוָה God is good.

2. The verb הָיָה to be, is used to exactly define the time: as אַהֲרֹן יְהִי נְבִיאֲךָ the serpent was crafty; הַנָּחָשׁ הָיָה עָרִים Aaron shall be thy prophet, or to convey the proper conception of the verb: the *existence* or *non-existence* of the subject, which may be still more forcibly rendered by יֵשׁ or אֵין (§ 75, 3.): as לֹא יְהִי בָּךְ אֶבְיוֹן no needy shall be among you, Deut. 15, 4. הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם־אֵין Is the Lord among us or not, Ex. 17, 7.

3. The third person of the pers. pron. הֵוא, הִיא, הֵוא, dropping the pronominal idea entirely and expressing only the verb *to be*, is employed to avoid ambiguity and to distinctly point out the noun or adjective standing in the predicate: as דָּוִד הוּא הַמֶּלֶךְ Da-

vid is the king, whereas **דָּוִד הַמֶּלֶךְ** could be taken as: the king David; or it is used, when the preceding subject is more remote from the predicate than usual: as **אֵשֶׁה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ** the fire-offerings (collectively) of the Lord, the God of Israel, are their inheritance, Jos. 13, 14. Even when the subject is of the first or second person, **הוּא** can be used as the copula: as **אַתָּה הוּא אֱלֹהִים** Thou art God; **אַתֶּם הֵמָּה** ye are. Zeph. 2, 12.

4. This use of the 3. pers. pron. as copula, particularly comes forth in union with the demonstr. pronoun, e. g. **הֵם אֱלֹהִים** these are, Gen. 25, 16. **מָה הֵנָּה אֱלֹהִים** what are these? Gen. 21, 29. **מִי הוּא זֶה** who is this? Esth. 7. 5.

§ 78. THE PREDICATE AND ITS AGREEMENT WITH THE SUBJECT.

1. The predicate appears either in the form of a verb, substantive, adjective, adj. pron., or even in that of a derivative adverb: as **הַרְבֵּה** much, **מְעַט** little, **שְׂכָרְךָ הַרְבֵּה מְאֹד** thy reward (shall be) very great, Gen. 15, 1. **אֲנָשִׁים בָּהּ מְעַט** the men within it (were) few. Eccl. 9, 14.

2. When the predicate is an adjective, adj. pronoun, participle or noun, it has no article (excepting the adjective in superlative [§ 91, 3.]), and by this it is distinguished from the subject, in case the latter is defined by the article or otherwise: **לֹא טוֹבָה הָעֵצָה** the counsel is not good, 2. Sam. 17, 7 **כִּי־גִבּוֹר אָבִיךָ** for thy father is a hero, ibi. 10.

3. The predicate generally agrees with the subject, when a verb; in gender, number and person: **דָּלַפָּה נַפְשִׁי מֵחֹנֶה** my soul melteth for sadness, Ps. 119, 28., when an adjective, participle or adj. pronoun, in gender and number: **יָשָׁר דְּבַר יְהוָה** the word of the Lord is upright, Ps. 33, 4. **זֹאת הָאִשָּׁה וְזֶה בְנָהּ** this (is) the woman, and this (is) her son, II. Kings 8, 5. Nevertheless the Hebrew allows more freedom in this respect than other languages, using a construction correspondent to the sense more than to the external form.

4. *Exceptions.*

- a. When the predicate commences the sentence, the third person masc. sing. is occasionally used impersonally: as **וְהָיָה לוֹ שְׁלֹשִׁים בָּנִים** and he had thirty sons.
- b. Nouns of multitude frequently take a plural verb: as **וַיִּרְאוּ הָעָם** and the people saw, and vice versa substantives used in the plural form (§ 82, 4.) are often joined with a verb singular: as **בָּרָא אֱלֹהִים** God created.
- c. The predicate does not agree with the subject, but with the genitive belonging to it, in case the genitive is the more important word: as **קוֹל דְּמֵי אֶחָדָה זָעָקִים** the voice of thy brothers blood cries (Gen. 4, 10.), the predicate is governed by **דְּמֵי** the drops of blood. **רוּחַ הַקִּדְרִים נִשָּׂא** and the east wind brought the locusts, Ex. 10, 13. **רוּחַ** feminine, but **נִשָּׂא** refers to **קִדְרִים**. In the same manner with **רַב שָׁנִים יוֹדִיעוּ חֲכָמָה: רַב** the multitude of years teach wisdom, Job 32, 7. and nearly always with **וַיְהִי כָּל־יְמֵי אָדָם; כָּל** and all the days of Adam were.
- d. A verb singular joined with the subject in plural and vice versa, often has a distributive signification: as **בְּהֵמוֹת שָׂדֵה תִּעְרֹג** the beasts (i. e. each of the beasts) of the field shall cry, Joel 1, 20. **נָסוּ וַאֲיֻדְדוּ רָשָׁע** the wicked (every wicked man) flee, although no one pursueth. Prov. 25, 1.

5. When the predicate belongs to several nouns or pronouns, the following rules must be observed: a) It generally takes the plural: as **אֲנִי וּבְנֵי שְׁלֹמֹה חַטָּאִים** I and my son Solomon are sinners, I. Kings I, 21. b) When they are of different genders, the masculine is preferred to the feminine: as **בָּנָיו וּבָנוֹתָיו אֹכְלִים** his sons and his daughters (were) eating, Job 1, 13. c) When they are of different persons, the predicate follows the most important, i. e. the first person rather than the second, and the second in preference to the third: **נַכְרֵתָה כְּרִית אֲנִי וְאַתָּה** let us make a

covenant, I and thou, Gen. 31, 44.: as **אֲנִי וְהַנֶּעַר נִלְכְּדָה** I and the lad will go yonder, Gen. 22, 5. d) Sometimes, especially when the predicate precedes the subject, it agrees only with one of the nouns, most frequently with the nearest, being understood for the others: as **וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ** and Noah came in, and his sons and his wife (came in); **וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן** and Miriam spoke and Aaron (spoke).

§ 79. VERBAL ARRANGEMENT.

1. As a leading principle, the word upon which the most stress is to be laid, always begins the sentence: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים** *In the beginning God created*, as the most important word taking the lead; hence every word to be emphatic, precedes the rest.

2. In a simple and independent normal sentence, the words are in the natural succession of Subject, Predicate and Object: as **בָּנֶיךָ אֹכְלִים וְשׂוֹתִים יַיִן** thy sons were eating and drinking wine, Job 1, 18.

3. The predicate precedes the subject:

a. When it is an adjective: as **גָּדוֹל עוֹנִי** my iniquity is great; Gen. 4, 13. **טוֹבָה חֲכָמָה עִם נַחֲלָה** wisdom is good with an inheritance, Eccl. 7, 11.

b. When it is a verb connected with Conversive Vav; without this connection with ו the succession is regular: as **וַיָּבֹא יִצְחָק** and Isaac came, but **בָּא יִצְחָק** and I. came, **וַיְהִי הָאִישׁ** and the man was, but **הָיָה הָאִישׁ**.

c. When **אֲשֶׁר**, an adverb of negation **לֹא** etc., an interrogative pronoun or prefix, and particles like **כִּי**, **אֲוִי**, stand before the predicate: as **כָּל מַלְאֲכָתוֹ אֲשֶׁר בָּרָא** all his work which God had created, Gen. 2, 3. **לֹא נֹתַר כָּל־יֶרֶק** there was not left any green thing; **כִּי אֶמְלֹל אֲנִי** am I my brother's keeper? **אֲוִי יִחְסְרוּן חֲמִישִׁים הַצְדִּיקִים חֲמִשָּׁה** peradventure there shall lack five of the fifty righteous.

d. When a verb stands in jussive or the construction is

impersonal: as יָקוּוּ הַמַּיִם the waters shall be drawn together, יִהְיֶה כְּאֶרֶץ let there be luminaries.

4. When the subject follows the predicate, the object takes its place after the subject: as בְּרָאִית בְּרָא אֱלֹהִים . . . אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ . . .

5. The object connected with an interrogative pronoun or prefix, stands before the verb: as אֶת־שׁוֹר מִי לָקַחְתִּי וְחֻמּוֹר מִי לָקַחְתִּי whose ox have I taken? or whose ass have I taken? 1. Sam. 12, 3.

6. Of two accusatives, the one of a person, the other of a thing, the former precedes; and the same rule obtains when besides the accusative of a thing the person stands in indirect relation to the verb: as כִּי אַתָּה תִּנְחַל אֶת־הָעָם כִּי אַתָּה תִּנְחַל אֶת־הָאָרֶץ for unto this people shalt thou divide for an inheritance the land Jos. 1, 6. הוּא עָשָׂה לָנוּ אֶת־הָרָעָה he has done us this great evil, I. Sam, 6, 9. הוּא עָשָׂה עִמּוֹ חֶסֶד אֱלֹהִים that I may do the mercy of God unto him, 2. Sam, 9, 3.

NOTE. Many exceptions are to be found to the foregoing rules, but as by giving them, we would only confuse the mind of the student, they are omitted.

CHAPTER II.

SYNTAX OF THE PARTS OF SPEECH.*

§ 80 THE ARTICLE.

1. The article is omitted, when the noun is defined by a suffix, or a following genitive, or if it is a proper name: as בֵּית הַמֶּלֶךְ the house of the king; בֵּיתִי my house; אֲבְרָהָם Abraham.

* The dependence of the several parts of compound sentences cannot be understood, until the student has become acquainted with the syntax of the parts of speech and the influence which they mutually exert in a proposition.

2. The adjective or the demonstrative pronoun *attributively* employed requires the article, when they belong to a *determined* substantive: as **בֵּיתִי הַגָּדוֹל** my large house; **בֵּית מֶלֶךְ הַגָּדוֹל** the large house of the king.

3. Proper names originally appellative, take the article: as **הַלְבָּנוֹן** the Lebanon (the white mountain), **הָרָמָה** Ramah (the Hight, the high city).

4. The article has occasionally demonstrative power: as **הַיּוֹם** this day; **הַפַּעַם** this time; **הַשָּׁנָה** this year.

5. The vocative case often takes the article: as **הַמֶּלֶךְ** O king!

NOTE. Except when the article could not have been joined to the nominative: *not* **הַדָּוִד** O David!

6. The indefinite article is indicated by the omission of the ה: as **בֵּית** a house, **אִישׁ** a man; though sometimes expressed by the numeral **אֶחָד**: as **נָבִיא אֶחָד** a prophet, or **אִישׁ** in the sense of *person* indefinitely used, standing before nouns or adjectives, particularly before gentile names: **אִישׁ צַדִּיק** a just (man), **אִישׁ גִּבּוֹר** a hero, **אִישׁ יְהוּדִי** a Jew, **אִישׁ עִבְרִי** a Hebrew.

7. **מְזֻמּוֹר לְדָוִד עֶבֶד שֵׁר הַטֹּבָחִים אֶפֶה הַמֶּלֶךְ** may mean *the baker*, or *a baker of the king*; *the servant*, or *a servant of the officer of the executioners*; *the song*, or *a song of David*; to avoid ambiguity a circumlocution (**לְ, אֲשֶׁר**) is used: as **אֶפֶה לְמֶלֶךְ אֲנִי** I am a baker of the king; **הָאֶפֶה לְמֶלֶךְ אֲשֶׁר לְדָוִד** the baker of the king; **מְזֻמּוֹר לְדָוִד** a song of David; **עֶבֶד לְשֵׁר הַטֹּבָחִים** a servant of the officer of the executioners.

8. The article must be repeated before several nouns following one another, even when of the same gender or number: as **הַמַּסּוֹת הַגְּדוֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֵת וְהַמַּכּוֹת וְהַיָּד הַחֲזָקָה** the great trials which thine eyes saw, and the signs, and the wonders, and the strong hand, and the stretched-out arm.

9. On the article used as a relative pronoun, see (§ 96, 8.).

THE NOUN.

§ 81. GENDER.

1. For the neuter the masculine is sometimes used : as **זֶה יִתְּנוּ כָּל־הָעוֹבֵר עַל־הַפְּקוּדִים** this (hoc) they shall give every one that passeth among them that are mustered, the feminine, however, most frequently: as **מִי שָׁמַע כָּזֹאת** who has heard such a thing? (**דָּבָר** res, negotium, a thing, must be considered here as omitted, and the part of speech agreeing with it, is employed most commonly in the feminine, as in German: *dieses*, for *diese Sache*, and in Latin: *factum*, for *res facta*). Hence a verb being the predicate of an antecedent sentence either expressed or understood, takes the feminine form : as **וַיְהִי חֵק בְּיִשְׂרָאֵל** and it was a custom in Israel, Jud. 11, 39. (**חֵק** masc.) for **וַיְהִי חֵק** **מֵאֵת יְהוָה הִיאָה זֹאת** ; **הַדָּבָר הַזֶּה חֵק** from God was this, for **הַזֶּה הַדָּבָר הַזֶּה** ; **אֶחָת שְׁאַלְתִּי מֵאֵת יְיָ** one (thing) have I desired of the Lord, for **דָּבָר אֶחָד שְׁאַלְתִּי**. Comp. **כִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה** 1. Mos. 3, 14. and **כִּי עָשִׂיתָ זֹאת** 1. Mos. 20, 10.

Adjectives with the feminine ending either in singular or plural, are often considered as abstract nouns, conveying a neuter sense: **נִכְחָה** righteousness ; **הַגְּדֹלוֹת וְהַנִּרְאוֹת הָאֵלֶּה** the great and fearful things (*magna et timenda*).

2. When the abstract stands for the concrete, the signification often determines the gender: as **וְגָלוּת... יִרְשׁוּ** and the exile = the exiles shall possess. Obad. 1, 20.

§ 82. NUMBER.

1. The singular is often used in a collective sense: as **בָּקָר** cattle; **צֹאן** small cattle, flock; **כֶּסֶף** silver; **חִטָּה** wheat.

2. When these collectives occur in plural, their meaning is modified: as **חִטִּים** grains of wheat, **כֶּסֶּפִּים** money pieces.

3. The singular of patronymics with the article, very often has a plural signification: as הַיְבוּסִים the Jebusites.

4. The plural in some instances is employed to express dignity or majesty, hence it is called: *Plural of Majesty*.

To this belong:

- a. אֱלֹהִים God, when meaning the true God most frequently takes a singular verb: as בְּרֵאשִׁית בָּרָא אֱלֹהִים In the beginning God created. Sometimes the verb stands in plural בָּאֲשֶׁר הִתְעוּ אוֹתִי אֱלֹהִים: when 'God' caused me to wander, Gen. 20, 13. At a later period, however, the construction with the plural was avoided as polytheistic.
- b. אֲדָנִי (antiquated form of plural), the regular form is אֲדֹנָיִם, const. st. אֲדָנִי, from the sing. אֲדֹנָי master, lord. In addressing the Supreme Deity the form אֲדָנִי is employed; in accosting a person of rank אֲדָנִי (with Patach) Gentlemen! instead of אֲדָנִי Sir!
- c. שָׂרִי the Almighty, ancient plural of שָׂר (Arab. شَرِير strong, vehement).
- d. קְדוֹשִׁים the Holiest, plur. of קְדוֹשׁ holy.
- e. בָּעַל Lord, master, superior, when connected with suff. the plural commonly occurs: as בְּעָלֶיהָ, בְּעָלָיו his, her master, but בְּעָלִי my husband.

With the plural of majesty the verbs stand in the singular, the adjectives and appositions either in the singular or plural.

5. Words with a plural form and singular signification occasionally occur: as נִקְמָה = נִקָּם or נִקְמוּת vengeance. The poets frequently take advantage of this license, to add power to their language, or to give a period a more musical termination, § 58, 9.

6. The plural of a compound expression conveying one idea (a noun in the const. state followed by a genitive) is formed by giving the first noun the plural termination: as בְּנֵי יִשְׂרָאֵל Israelites, the children of Israel.

THE CASES.

§ 83. CONSTRUCT STATE AND THE GENITIVE.

1. The genitive having no proper form is only recognised by the preceding construct state: as **בְּנֵי יוֹסֵף** Joseph's sons.

2. Nouns in the const. state cannot be connected by ו; the cattle and horses of the king cannot be translated **בְּקָר וְסוּסֵי הַמֶּלֶךְ**, but **בְּקָר הַמֶּלֶךְ וְסוּסֵי**; not **מִשְׁקָה וְהָאֵפָה מֶלֶךְ**, but **מִשְׁקָה מֶלֶךְ מְצָרִים וְהָאֵפָה** Gen. 40, 1. or **הַמִּשְׁקָה וְהָאֵפָה אֲשֶׁר לַמֶּלֶךְ מְצָרִים**, ib. 5. Nouns in the genitive may be connected: as **קִנְיָה שָׁמַיִם וָאָרֶץ** possessor of heaven and earth, or more usually the word in the construct state is repeated: as **אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ**.

3. Several words in construction may follow each other: as **לֵב רָאשֵׁי עַם-הָאָרֶץ** the heart of the chiefs of the people of a land, **וְאֵלֶּה יְמֵי שְׁנֵי חַיֵּי אַבְרָהָם** and these (are) the days of the years of the life of Abraham. The predicate must agree with the first as the principal noun; in case the first is of less importance, the predicate is governed by the following noun: as in connection with **כָּל** all, **רַב** multitude, **מִבְּחָר** choice, best, especially with **כָּל** and following participle: as **מִבְּחָר עֲמֻקֵּי מְלֵאוֹ** thy choicest valleys are full, prop. the choice of thy valleys is full.

4. The genitive is sometimes to be understood objectively: as **יְרֵאת יְהוָה** the fear of the Lord; **דֶּרֶךְ מְצָרִים** the way to Egypt; **מִמְשַׁלַּת הַיּוֹם** the ruler of the day = which rules the day; **זַעַקַת סֹדֶם** the cry of Sodom = against Sodom.

5. The const. st. is often used when nouns are in apposition, especially when the genus is to be defined by the species: **נָהָר פָּרָת** the river Euphrates; **קִרְיַת חֲצוֹת** the city Chutzoth; **בְּתוּלַת בֵּת יְהוּדָה** the virgin, the daughter Judah.

6. The Hebrew being deficient in adjectives a) the material is expressed by a substantive in genitive: as **קַעֲרַת בָּסָף**

a dish of silver, i. e. a silver dish; כְּלֵי בַרְזֶל vessels of iron, i. e. iron vessels; b) other adjective conceptions: as הַכּוֹדֶשֶׁת the mountain of thy holiness, for thy holy mountain; שִׁפְתֵי שָׁקֶר lips of a lie, for lying lips; אִישׁ שָׂכָל a man of understanding, for a prudent man.

7. Participles or adjectives to be more nearly limited or defined by a following substantive stand in the const. st.: as גָּדוֹל הָעֵצָה great in counsel; יָפֶה תֹּאֵר masc. יָפֶת תֹּאֵר fem. beautiful of form; רֹדְפֵי צֶדֶק the pursuers of righteousness; לֵב שְׁבוּרִי the broken of heart = the broken-hearted. Infinitives being considered as substantives and even adverbs with a substantive meaning can stand in the const. st.: שְׁכַת אַחִים the dwelling of brethren; מַעֲט כֶסֶף a little silver, literally: the smallness or fewness of silver.

8. The word in the genitive may be any word capable of defining the preceding const. st.: a pronoun, interrogative or demonstrative: מִי בַת מִי whose daughter? עֹשֶׂה אֱלֹהִי who does these (prop. doing of these); an adjective: יַיִן הַטוֹב (Song of Sol. 7, 10.) good wine; a numeral: מִשְׁפַּט אֶחָד one judgment, בִּשְׁנַת הָרְבִיעִית in the fourth year; a noun preceded by a preposition: כִּשְׂמֹחַת בְּקִצִּיר as joy of in harvest = as joy of (a man) in h.; הַרֵי הַגִּלְבּוֹעַ mountains of the Gilboa; a whole sentence: שְׁפַת לֹא יָדַעְתִּי (cf. 9.).

9. The noun following the const. st. is sometimes omitted and must be supplied. Often the relative שֶׁ follows: שְׁפַת לֹא יָדַעְתִּי a language (of a man) which I know not, Ps. 81, 6. שְׁלַחְנָא בִּירְתִּי שְׁלָח Ex. 4, 13. אֲשֶׁר־יִשְׁלַם לָךְ Ps. 137 8. cfr. § 96, 45.

10. No third word can be interposed between the const. st. and its genitive: hence the adjective or demonstrative qualifying the const. st. must follow the genitive: the good hand of God יָד אֱלֹהִים הַטוֹבָה this book of the law, סֵפֶר הַתּוֹרָה הַזֶּה; the little children of the king בְּנֵי מֶלֶךְ הַזֶּה. Occasionally intervene: a) prepositions (8): הַזֶּה הַתּוֹרָה הַזֶּה; b) the local הַ: as הָאֵהָלָה שָׂרָה into the tent of Sarah; אֶרֶצָה כְּנָעַן into the land of Canaan.

c) **עוד** yet, still, after **כָּל נְשַׁמְתִּי בִּי** all the while my breath is in me.

11. The genitive is also indicated by **אֲשֶׁר לְ** (which belong to): as **הָרָעִים אֲשֶׁר לְשָׂאוֹל** the herdsmen of Saul, or by **לְ** alone: as **מִזְמוֹר לְדָוִד** a psalm of David; the latter especially occurring (a) in enumerations: as **בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ** on the twenty-seventh day of the month, (b) when many genitives follow one another: as **דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל** the books of the Chronicles (literally: the words of the days) of the kings of Israel, (cf. § 80, 7.); (c) when the governing noun is separated from the governed by words inserted: **עִיר גְּדוֹלָה לֵאלֹהִים** a great city of God, Jon. 1, 3. **בְּשָׁנָה שְׁתַּיִם לְמֶלֶךְ** in the second year of the king: (d) to avoid ambiguity, cf. § 80, 7.

§ 84. DATIVE.

1. The common sign for the dative is **אֶל** or **לְ**, its abbreviation. The verb **הָיָה** to be, when followed by **לְ** has the meaning of *to become*: as **וְהָיוּ לְבָשָׂר אֶחָד** and they become one flesh.

2. **לְ** with a suffix of the same person as that of the verb is often used pleonastically after verbs of motion, rest, going, coming, sending, etc. especially with imp. and future: as **לֵךְ-לֵךְ** go; **אֵל-לֵלִי** I will go; **שְׁכַלְכֶם פֹּה** abide ye here. It is a *dativus commodi*, indicating that the action is done for the benefit of the subject performing it.

3. By **לְ** are formed adverbs, which express a becoming of what the noun says, e. g. **לְעֵין** (Ez. 12, 12.) to the eye, i. e. plainly; **לְבִטָּח** (Job 11, 18.) to safety, i. e. safe; **לְרַב** (2. Chr. 20, 25.) to a multitude, i. e. much.

§ 85. ACCUSATIVE.

1. The accusative is employed for the nearer object (with or without **אֶת** § 19, 4.) after transitive verbs.

2. The accusative stands to indicate the remoter object:
a) After verbs denoting abundance or want: **מְלֵא** to be

full, to fill; שָׂבַע to be satiated; שָׂרַץ to swarm with; רָמַשׁ to creep; נָטַף and רָעַף to drop, distill. Kindred conceptions are: בֵּרַךְ to bless; הִלֵּךְ in the sense of overflow: הַגְּבְעוֹת הַלְכָּנָה חֵלֶב the hills shall flow with milk; חָסַר to want; חָדַל to cease, leave off (with מִן, rarely with an acc.); שָׁכַל to lose (children).

- b) After verbs which signify to cover, in which are embraced all those denoting: to clothe or unclothe, to gird, to crown, to plant, to sow: כָּסָה to cover; לָבַשׁ and לָבַשׁ to put on a garment, הִלְבִּישׁ Hi. with two accus.; עָטָה to cover, to clothe; פָּשַׁט to strip or put off a garment; עָרָה to put on, sc. an ornament; נָעַל to tie or latch the sandals for any one; חָגַר to gird; עָטַר to crown; נָטַע to plant; זָרַע to sow.
- c) After the verbs of teaching, commanding, questioning and answering: לָמַד to learn; לָמַד to teach; הִזְהִיר to enlighten, to teach, to warn; צִוָּה to command; שָׁאַל to ask, question; עָנָה to answer.
- d) After the verbs to do good or evil to any one, to reward or to punish: נָמַל to retribute, to recompense; שָׁלַם to requite, recompense; חָנַן to be gracious, merciful, compassionate to any one; עָנַשׁ to punish.

3. The accusative stands in apposition with the nearer object after the verbs which signify to make, to form, to build: as וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ and with the stones he built an altar; יוֹם לַיְלָה הַחֲשִׁיד׃ he makes the day dark with night. The verbs שָׁם to set, constitute, נָתַן to give, constitute, make, עָשָׂה to make, are more usually constructed with ל, to express the making or converting of an object into any special thing.

4. The accusative is also used adverbially and then answers: a) the questions of place: *Whither?* after the verbs of motion: as עָלוּ רֹאשׁ הַגְּבְעָה they went up to the top of the hill; וַיֵּצֵא הָעָם הַשְּׂדֵה the people went out into the field. *Where?* וַהֲוֵא יוֹשֵׁב פֶּתַח־הָאֹהֶל and he sat in the entrance of the tent. b) the questions of time: *How long?*

שָׁנָה עֶבְרִי twelve years they served. *When?* חֲצוֹת לַיְלָה אָקוּם לְהוֹדוֹת לָךְ at midnight I will rise to give thanks unto Thee; עָרַב וִידַעְתָּם Ex. 16, 6. c) the questions of mood: *How?* כָּלָה גָּרַשׁ יִגְרַשׁ אֲרֵכָם Ex. 11, 1. he shall thrust you out entirely (כָּלָה completion). מִסְפַּר נַפְשֵׁיכֶם Ex. 16, 16. according to the number of your persons.

NOTE I. The above questions are more frequently answered by prepositions: as וַנֵּשֶׁב בְּאֹהֶלִים and we abode in tents. בָּעֶרְבַּי לֵינָּה בְּכִי Ps. 30, 6.

NOTE II. *How old?* is commonly expressed by בֶּן or בֵּת with the addition of the year: as אַבְרָם בֶּן־חַמֵּשׁ שָׁנִים וְשִׁבְעִים שָׁנָה Abram was seventy and five years old, when he went out from Haran.

d) To define the extent of the action expressed by the verb, or to indicate the part to which this action applies (concerning, in relation to, as to): חָלָה אֶת־רַגְלִי he was diseased (concerning) his feet; הִכְסֵּא אֲנִי אֶת־מִמְּךָ (as to) the throne wilt thou be greater than thou.

NOTE III. This is the Greek acc. synecdochical.

5. The accusative sometimes expresses the means or instruments: as רָגְמוּ אוֹתוֹ אֲבָן they overwhelmed him with stones; חָרַב תֹּאכְלוּ ye shall be devoured with the sword.

§ 86. THE ABSOLUTE CASE.

1. A noun beginning a proposition, which forming a clause by itself is not connected with what follows, is said to be in the *absolute case*; and is usually explained by suppling: as to, concerning, etc.

2. This case is used to give emphasis or prominence to a word.

3. It stands a) for the nominative: as לֵישׁ גִּבּוֹר בְּבִהְמָה a lion, the strongest among the beasts; b) for the dative: as אִישׁ זִרְעָה לוֹ הָאָרֶץ the man of power, to him belongs the earth; c) for the accusative: as קִיץ וְחֵרֵף אַתָּה יָצַרְתָּם as to summer and winter, thou hast made them; d) for the ablative: וּמִפְרִי־הָעֵץ אֲשֶׁר בְּתוֹךְ הַגֶּן but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it.

§ 87. APPPOSITION.

1. Nouns are often found in apposition in Hebrew, where in other languages, an adjective or another noun in the genitive would be employed, especially in the determination of number, measure, weight and time: as **אֵיפָה שְׁעוּרִים** an ephah of barley, **הַבֶּקֶר הַנְּחֹשֶׁת** the oxen, the brass, i. e. the brazen oxen.

2. When the first noun in accus. has **אֵת**, the second noun can take or omit it: as **אֶת־אָחִיו אֶת־הָבֵל** his brother Abel, **אֶת־קִמְוִיאל אָבִי אָרָם** Kemuel, the father of Aram. Thus it is with the prepositions: as **לְנָחֹר אָחִיךָ** to thy brother Nahor. The repetition takes place, when the second noun is not only an attribute to the first, but is employed to give a more complete and correct idea than the first: as **וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט** and they pressed sore upon the man, upon Lot; **לְאֹדֹנִי לַעֲשָׂו** to my Lord, Esau; **בְּשָׂדֶה בַּמִּדְבָּר** in the field, in the desert. Jos. 8, 24.

3. The noun which limits or qualifies the other, takes the second place, except **הַמֶּלֶךְ**, which stands regularly before: **הַמֶּלֶךְ שְׁלֹמֹה** the king Solomon.

§ 88. DUPLICATION OF NOUNS.

The immediate repetition of the same noun indicates:

- a) a strengthening of the original meaning, or an emphasis: as **אֶרֶץ אֶרֶץ אֶרֶץ** O earth, earth, earth, hear the word of the Lord! **צֶדֶק צֶדֶק תִּרְדֶּף** justice, justice thou shalt follow;
- b) a great number: as **בְּאֵרוֹת בְּאֵרוֹת הַחֹמֶר** the vale of Shiddim was pits, pits of slime i. e. full of slime pits;
- c) a distributive sense, expressed in English by: *each, by*: as **בְּבֹקֶר בְּבֹקֶר** in the morning, in the morning i. e. every morning, **יוֹם יוֹם** day by day;
- d) a diversity or variety, in which case they are connected by **וְ**: as **אֶבֶן וְאֶבֶן** thou shalt not have stone and stone, i. e. diverse weights; **לֵב וְלֵב יִדְבְּרוּ** with heart and heart they speak, i. e. with different hearts, with duplicity.

§ 89. SUBSTANTIVES USED IN THE PLACE OF ADJECTIVES.

1. A deficiency in adjectives is partially supplied by

verbs: as **גָּדֹל** to be great; **מָלֵא** to be full, partially by substantives in the genitive or in apposition.

2. Abstract nouns in the relation of a genitive, take the place of adjectives: as **כָּל** *the whole of*, expressive of totality, stands for *the whole* (adj.): as **כָּל-הָאָרֶץ** the whole earth, or *for all*: **כָּל-הַגּוֹיִם** all nations; **תָּמִיד** continuance, permanence, for continual: as **נֵר תָּמִיד** a continual light, lamp; **עוֹלַת הַתָּמִיד** continual, i. e. daily burnt-offering, **קֹדֶשׁ** holiness, for holy: as **בְּגָדֵי הַקֹּדֶשׁ** the holy garments; **עוֹלָם** eternity, for eternal: as **דֹּרֹת עוֹלָם** generations for ever (prop. generations of eternity).

3. Substantives are used for adjectives of material (§ 83, 6.): **נָחֹשׁ נַחֲשֵׁת** a serpent of copper.

4. Personal qualities are expressed by a circumlocution with the nouns **אִישׁ**, **בַּעַל**, lord, possessor, **בֶּן**: as **אִישׁ שִׁיבָה** an old man (a man of gray hair); **בַּעַל הַחֲלָמוֹת** the dreamer; **בֶּן-חַיִל** a warrior (son of strength); **בֶּן-עוֹלָה** a perverse man (son of perverseness).

NOTE. A kind of adjectives are formed poetically by **בְּלִי-אֵין** before the noun, corresponding to the English *in, less*: as **בְּלִי-חַיִל** strengthless, **אֵין חֶקֶר** unsearchable, **בְּלִי-לְבוּשׁ** unclothed.

§ 90. ADJECTIVES.

1. The adjectives agree with their substantives in gender, number and definition by the article (§ 80, 2.).

2. When following the noun, they represent the attribute: as **הָעִיר הַגְּדוֹלָה** the great city; when preceding, the predicate: **גְּדוֹלָה הָעִיר** the city is great.

NOTE I Sometimes the adjective as predicate follows the noun, viz: when several words follow, which limit more nearly the signification of the adjective: as **הָעִיר הַזֹּאת קְרִיבָה לָנוּם שָׁמָּה** this city is near to flee unto; **הֵן עוֹד הַיּוֹם גְּדוֹל לֹא עֵת הָאֶסֶף** Lo, it is yet high day, it is not yet time for the cattle to be gathered.

§ 91. COMPARISON.

1. The *comparative* having no proper form is expressed

by the simple adjective with *מן* of, from, which precedes the object compared: as *מִתּוֹק מִדְּבַשׁ* sweeter than honey.

2. Hence this form of the comparative is also employed after verbs and nouns of quality: as *הִדְבַּר אֲשֶׁר יִקְשֶׁה מִכֶּם* the cause that is too hard for you; *רַק הַכִּסֵּא אֲנִל מִמֶּךָ* only in the throne will I be greater than thou. Before the infinitive, this *מן* is translated: *than that*: as *גָּדוֹל עוֹנִי מִן* *מִנְשׂוֹא* my iniquity is greater than that it can be forgiven.

3. *Superlative*. The superlative also possessing no proper form is indicated: a) by the article before the adjective: as *דָּוִד הוּא הַקָּטָן* David was the youngest.

מֵהֱיֹוֹא הַיָּקָר¹ עָלֵי הָאֲדָמָה² הַנֶּפֶשׁ³; מֵהֱיֹוֹא הַפֶּר⁴
הָעוֹנִי⁵; מֵהֱיֹוֹא הַמְּתוֹק⁶ הָאֶהָבָה⁷; מֵהֱיֹוֹא הַקָּרוֹב⁸ הַמֵּוֹת;
מֵהֱיֹוֹא הַחֹק הַמִּזֵּל⁹; מֵהֱיֹוֹא הַקָּשָׁה¹⁰ דַּעַת אֶת־עֲרֻכּוֹ¹¹;
מֵהֱיֹוֹא הַקָּל¹² רְאוּת נִגְעֵי¹³ אֲחֵרִים.

precious¹ bitter² poverty³ good fortune⁴ (modern Hebrew) hard, difficult⁵ value⁶ blemish, defect⁷.

b) By doubling the adjective or noun, so that the latter stands in the genitive plural: as *עֶבֶד עֲבָדִים* servant of servants, i. e. the lowest servant; *קֹדֶשׁ הַקְּדוּשִׁים* holy of holies, i. e. the most holy place.

c) In poetry the words *מֹת, יְהוָה, אֵל, אֱלֹהִים* convey a superlative meaning: as *הַרְרֵי אֵל* mountains of God, i. e. the highest mountains; *נָשִׂיא אֱלֹהִים* a prince of God, i. e. an eminent prince; *תְּרִדַּת יְהוָה* a deep sleep from the Lord = the deepest sleep; *מְהוּמַת מֹת* a tumult of death, i. e. a most fearful tumult.

§ 92. NUMERALS.

1. The numerals can either follow or precede the substantive, with the exception of *אַחַד* which invariably follows it.

2. In combinations of higher numbers either the higher or the lower takes the lead connected by *ו*: as *וַיְהִי חַי שָׁרָה* *שֶׁבַע וְעֶשְׂרִים* Gen. 23, 1. *מָאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים*

אֲכָרֶם בְּיָחֶמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה Esth. 1, 1. וּמֵאָה מְדִינָה
בְּצֵאתוֹ מִחֶרֶן Gen. 12, 4.

3. The nouns to which are joined the cardinals 2—10 are invariably plural. In higher numbers the singular is frequently found, as with יוֹם day, שֵׁשֶׁה עָשָׂר יוֹם 16 days, לַיְלָה night, Gen. 7, 4. שָׁנָה year, אִישׁ man, אֶלֶף thousand, אַמָּה a cubit (prop.: the fore-arm), etc. but the plur. is used, when they precede the numeral: as יָמִים שְׁמֹנֶה עָשָׂר 18 days, עָרִים אַרְבָּעִים וְשִׁמְנֶה forty-eight cities, Jos. 21, 40., but אַרְבָּעִים וְשִׁמְנֶה עִיר Num. 35, 6, 7.

4. To the numerals suffixes may be appended: as שְׁנֵיהֶם they two, or both of them; שְׁלֹשָׁתְכֶם you three. With the dual ending, they indicate multiplication: as שִׁבְעָתִים seven-fold; for which purpose רִגְלָפָעַם time (properly foot, tread or step) are often employed: as שְׁלֹשׁ רִגְלִים שְׁלֹשׁ פְּעָמִים three times.

5. The feminine of the ordinals also signifies a part of a unit, hence it expresses the fractional numbers: as שִׁשִּׁית the sixth part of = $\frac{1}{6}$, רְבִיעִית the fourth part of = $\frac{1}{4}$.

6. The distributive numerals are expressed by the doubling of the cardinals: as שְׁנַיִם שְׁנַיִם two by two.

7. When something is summed up, בֵּ before numbers is used, in which case it is to be translated *consisting of*: בְּשִׁבְעִים נֶפֶשׁ consisting of seventy, Deut. 10, 22. Job 23, 13.

PRONOUNS.

§ 92. PERSONAL PRONOUN.

1. In the separate personal pronoun may be contained both the subject and substantive verb: as מֵאֵין אַתָּם מִחֶרֶן אֲנַחְנוּ whence are ye? of Haran we are.

2. To give emphasis to a noun or a suffix* (verbal or nominal), a separate pronoun of the same gender, number and person is added pleonastically: אֲנִי הִנֵּה בְרִיתִי אִתְּךָ Gen. 17, 4.; the separate pronoun being often preceded by נָם: as בְּרַכְנִי נָם אֲנִי אָכִי as I, even I,

Gen. 27, 38. וְלִישָׁת נִם הוּא יֶלֶד בֶּן and to Seth, to him also (Hebr. *he*) there was born a son, Gen. 4, 26.

3. Vice versa, the noun sometimes occurs, after it has been indicated by a verbal or nominal suffix: as וַתִּרְאֶהוּ אֶת־הַיֶּלֶד she saw it—the child, Exod. 2, 6. יָבִיֵּאָה אֶת־תְּרוּמַת יְהוָה he shall bring her (it), the offering of the Lord, Exod. 35, 5. בָּבֹאוּ הָאִישׁ when he came, the man, Ex. 10. 3.

4. The verbal suffix conveys the meaning of an accusative, in rare instances, as with נָתַן to give, of a dative: נָתַתָּנִי thou hast given to me (Josh. 15, 19.); וַיִּזְעָקוּךָ and they cried to Thee (Neh. 9, 28.).

5. When the verb has a double pronominal accusative, the former is connected with the verb, the latter with אֵת: as וְהִרְאֵנִי אֹתוֹ וְאֶת־נְכוּלוֹ and he will show me both it and his abode, 2. Sam. 15, 25.

6. The nominal suffix is often objective in sense: as יִרְאַתוֹ fear before Him; וּמֹרְאָכֶם וְחִתְּכֶם and the fear of you and the dread of you. Gen, 9, 2.

7. When a noun in the const. st. conveys with its following genitive one conception, the suffix is attached to the genitive: as כָּלִי מִלְחָמָתוֹ his instruments of war (properly: the instrument of his war); הַר קָדְשִׁי my holy mountain (prop.: the mountain of my holiness).

NOTE I. The personal pronouns are implied in the preformatives and affirmatives of the verb, and are expressed only, when they denote emphasis or opposition: as אָמַרְתָּ בְּלִבְךָ thou, thou hast said in thy heart, Isa. 14, 13. כֹּה אָמַר יְהוָה אֲנֹכִי הָעֹלִיתִי I, I brought up Israel out of Egypt and ye, ye have scorned your God; וְשַׁמְתִּי אֲנִי אֶת־פָּנַי בְּאִישׁ הַהוּא I, I will set my face against that man.

§ 94. DEMONSTRATIVE.

1. The personal pronoun of the third person is used demonstratively: as בַּיּוֹם הַהוּא in that day, pointing out the more remote object. § 22, 2.

2. The demonstrative when standing *before* the noun must be considered as the predicate of a clause: as **זֶה חֶסֶדְךָ אֲשֶׁר** **תַּעֲשֵׂי עִמָּדִי** this is thy kindness, which thou shalt do unto me; ... **זֶה לַחֲמֵנֵי חֶם** this is our bread, we took it hot for our provision; **זֹאת הָאִשָּׁה** this is the woman; **הוּא הָאִישׁ** that is the man.

3. The demonstrative when *following* the noun is considered an attribute, and usually has the article: as **הַבַּיִת הַזֶּה** this house; **הָאֲנָשִׁים הָאֵלֶּה** these men.

NOTE I. **הוּא** is used to make the subject very prominent and distinguish it from other things, and so it may be rendered *self*: as Num. 18, 22., hence **הוּא** may be joined to the first or second pers. pronoun, e. g. **אֲנֹכִי הוּא** I myself, Isa. 43, 55. **אַתָּה הוּא** thou thyself, Jer. 49, 12.

NOTE II. **הוּא, היא** before a noun with a following demonstrative makes the meaning stronger: **הוּא הַלַּיְלָה הַזֶּה** this same night, Ex. 12, 42.

NOTE III. **אֵלֶּה** in connection with numbers is always placed after them: Gen. 9, 19; 22, 23; Ex. 21, 11.

4. When a demonstrative and an adjective are both attributes, the adjective is second in order, the demonstrative third: as **זֶה הַהָר הַגָּדוֹל** this high mountain. If the adjective follows the demonstrative, the sense will be altered: as **זֶה הַהָר הַגָּדוֹל** this mountain (which is) the high.

5. The feminine **זֹאת** when *separate* has a neuter meaning: as **זֹאת עָשׂוּ** Gen. 45. 17. **כֹּזֶאת וְכֹזֶאת** thus and thus, so and so; **בָּתֶּם לִבְכָּה עָשִׂיתָ זֹאת** in the integrity of thy heart thou didst this (thing). Gen. 20, 6. § 81, 1.

6. **זֶה** is occasionally used relatively: as **מָקוֹם זֶה יִסְדָּתָהּ** **לָהֶם** the place which thou hast founded.

NOTE. **זֶה** in connection with interrogative particles or appended to words of exclamation makes the question more animated and gives emphasis: **זֶה מִי** who there? **זֶה אֵי** who? **מָה-זֶה** what then? **זֶה הִנֵּה** see there! Relating to time it is equivalent to the German *jetzt*, English *now*: **זֶה פַּעַמִּים** now twice, cf. Gen. 31, 38, 43, 10.

§ 95. INTERROGATIVE.

1. The interrog. **מִי** relates to both genders and numbers, usually it refers to persons, rarely to things: as **מִי־שִׁמָּךְ** what is thy name? Jud. 13, 17. **מָה**, **מַה** what? of things, in questions either direct or indirect, Num. 13, 18.

NOTE I. Sometimes **מִי** and esp. **מָה** are used in a prohibitory, denying, blaming sense: **מַה־תִּנְסֹן** why tempt ye? Ex. 17, 2. **מַה־תִּרְיֹן** what do ye strive about? ib. so that it forms the transition to a negation; sometimes it is quite negative: 1. Kings, 12, 16. Job 6, 25. Num. 23, 10. Is. 53, 1.

2. **הֵ** in a direct interrogation: **הֲשָׁמַתְ לְפָנַי אֶלְעָזָר אִיִּב** hast thou considered my servant Job? In an indirect interrogation, *whether*: **הֲיִשָּׁכֶם אֲהַבִּים אֶת־יְהוָה** to know—whether ye love the Lord.

3. In disjunctive questions **הֵ** is used in the first, **אִם** in the second clause: **הֲלֹנּוּ אַתָּה אִם לְצָרֵינוּ** art thou for us or for our adversaries?

NOTE II. **מִי** and **מָה** followed by a relative, become also relative in signification: **מִי אֲשֶׁר לָמַד** he who learned; **מָה שֶׁהָיָה** that which was.

§ 96. RELATIVE.

1. The particle **אֲשֶׁר** gives to pronouns, substantives, adverbs and even to a whole sentence a relative signification.

Relating to a preceding noun that expresses place, time and manner, it can denote with respect to place *where*, with respect to time *then*, *when*, with respect to manner *that*, *wherefore*.

2. The verb or other part of speech that governs the word belonging to **אֲשֶׁר** (which as relative begins the clause), is interposed between them: as **הַמַּלְאָךְ אֲשֶׁר שְׁלַחְתִּי אֵתֹו** the messenger (angel) whom I have sent, not **הַמַּלְאָךְ אֲשֶׁר אֵתֹו שְׁלַחְתִּי**

3. **אֲשֶׁר** often appears with prefixes, in which case *that*, *the personal pronoun*, or another antecedent, that has been omitted must be supplied: as **עֲשֵׂה לִי מַטְעִים כְּאֲשֶׁר אֶהְבֵּתִי**

make unto me savory meat, as which I love (i. e. such—as that); **בְּאִשֶּׁר הוּא שָׁם** for God has heard the voice of the lad—in which he is there, (i. e. in the place in which):

לְאִשֶּׁר to that person or thing, who or which;

אֵת אִשֶּׁר him who, that which;

מֵאִשֶּׁר from or of that which;

כְּאִשֶּׁר as that, according to etc.

4. **אִשֶּׁר** is often omitted, not only as the relative in English, when governed by the verb or by a particle, but also when governing the verb itself: as (Isa. 42, 16.) **אֲנִי יְהוָה לֹא יָדְעוּ** (which) they know not, (Exod. 6, 28.). And it was in the day **דִּבֶּר יְהוָה** (in which) the Lord spake to Moses.

5. When an entire sentence is the object of the principal sentence, **אֵת אִשֶּׁר** precedes the sentence in the objective: as **שָׁמְעָנוּ אֶת אֲשֶׁר-הוֹבִישׁ יְהוָה אֶת-מִי יַם-סוּף** we have heard how the Lord dried up the water of the Red Sea.

6. **לְאִשֶּׁר** another form of the genitive, see § 83, 10.

7. Sometimes, especially before participles, the article **הַ** (הַ, הַ) stands for the relative: as **הַנִּמְצְאוֹ** that are found, 1. Chron. 29, 17. **הַהֹלְכִים בְּתוֹרַת יְהוָה** who walk in the law of the Lord, Ps. 119, 1.

§ 97. REFLEXIVE AND RECIPROCAL PRONOUNS.

1. The reflexive pronoun signifying the accusative, is expressed by the reflexive conjugations Niphal and Hithpael or in case these cannot be employed, by **אֹתוֹ**, **אֹתָהּ** etc.: Do they provoke Me to anger? **הֲלוֹא אֹתָם** (do they) not (provoke). *themselves* to the confusion of their own faces? Jer. 7, 19. Woe be to the shepherds of Israel **אִשֶּׁר הֵיוּ רְעִים אוֹתָם** that do feed *themselves*! Ez. 34, 2, 8, 10.

2. Denoting the remoter object i. e. the dative or the case governed by a preposition, it is expressed by the suff. of the third person: as (Jud. 8, 33.) and made Baal-berith God **לָהֶם** to them (*themselves*) (Gen. 46, 7.). His sons, his daughters and all his seed **הֵבִיא אֹתוֹ** brought he with himself (him) into Egypt.

יָסַר¹ לִץ לִקַּח לוֹ קָלוֹן²; רָאִיתִי חֲכָמִים רוּמִים³ לְרוֹפְאִים⁴ יוֹעֲצִי
שִׁכַּל⁵ הֵם לְאַחֲרִים וְלֹא לָהֶם:

to chastise, to instruct¹ disgrace² to be like³ physician⁴ (§ 83, 6.)⁵.

3. By certain substantives with suffixes, conveying similar ideas to the following: נֶפֶשׁ soul. לֵב heart, כְּבוֹד honor, קֶרֶב inward part, עֵצָה bone, עֵין eye, (עֵינִי I myself, Job 19, 27. נֶגֶד עֵינִי before me, Isa. 1, 16.), or: my flesh, my name, etc.: as אָמַר בְּלִבּוֹ he hath said in his heart = to himself, Ps. 10, 6. And Sarah laughed בְּקֶרְבָּה within herself, Gen. 18, 12. עֵצָה commonly used in this sense in modern Hebrew (Mishna): לְעַצְמוֹ to himself. Comp. Job 2, 5. עַצְמוֹ he himself; עֵצָמִי I myself, Job 30, 30.

4. The *reciprocals*: *the one, the other, one another*, are expressed by אִישׁ אֶחָיו the man—his brother; אִשָּׁה אֶחֻתָּהּ the woman—his sister; אִישׁ רֵעֵהוּ the man—his neighbor; אִשָּׁה רֵעוּתָהּ the woman—her companion.

§ 98. OTHER PRONOUNS.

1. אִישׁ or אָדָם used indefinitely, signify *some one, any one*. כֹּל, כָּל־דָּבָר without the article, *something, anything*. אֵין or אֵין connected with the foregoing: כֹּל, אֵין כֹּל, *אֵין כֹּל* (אֵין כֹּל for מִהּ וּמָה i. e. whatever) not anything = *nothing*.

2. For *each, every* when substantive, אִישׁ, אִשָּׁה are employed, sometimes in repetition: as אִישׁ ואִשָּׁה, אִישׁ ואִשָּׁה.

To convey the sense of an adjective, the noun is either doubled, or כֹּל is used: as כָּל־בֹּקֶר כָּל־בֹּקֶר every morning; כָּל־אָדָם (without the article) every man. כֹּל with the article after it, expresses *all, the whole*: כֹּל הָאָדָם all men, כֹּל הָעָם the whole nation, כֹּל הָעָרִים all nations. Thus כֹּל with suffixes: כֹּלְכֶם ye all, כֹּלָם they all.

3. The *same, himself*, with persons הוּא, הִיא (Num. 18, 23. Ps. 50, 6.); the meaning appears stronger, when הוּא or הִיא precedes the noun, and הַזֶּה, הַזֵּה follows it: הַזֶּה הוּא הַלַּיְלָה הַזֶּה this same night, Ex. 12; 42; § 94, Note II.

with things by **עֵצִים** same, selfsame: **בְּעֵצִים הַיּוֹם הַזֶּה** in the selfsame day.

4. *No, nobody, no one* is expressed by **אֵין** following: **אֵין יִרְאֵת אֱלֹהִים**, and **אֵין** preceding or following: **אֵין יִרְאֵת אֱלֹהִים** the fear of God is not; by **לֹא**, or by **אָפֶם מְקוֹם: אָפֶם** till (there was) no place.

5. *Whoever*: **מִי**; *whosoever*: **מִי אֲשֶׁר**; *ever, anything, something*: **מָה, מֶה, מֵה** or **מֵאֻמָּה** following the const. st. in the genitive: **מֵדְבַר מָה** Num 23, 3. **מִשְׁאֵת מֵאֻמָּה** Deut. 24, 10. *That which*: **מָה שֶׁ, מָה אֲשֶׁר**

6. *Some, several of*, by **מִן הָעָם: מִן** several of the people, Ex. 16, 27. **מִדָּם** some of the blood, Ex. 12, 7.

THE VERB.

§ 99. IN GENERAL.

1. The *Preterite* and the *Future*, properly the only tenses, convey in different ways almost all the conceptions of time.

2. Their primary inherent meanings are however: *Preterite*—what is past or completed; *Future*—what is incomplete, what still continues, and what is to come.

§ 100. THE PRETERITE.

The preterite denotes:

I. The Past.

- a) The absolutely past: as **מִי הִגִּיד לָךְ** who told thee?
- b) The historical tense (Aorist): as **רַחֵל הָיְתָה יְפִת־תָּאֵר** Rachel was of beautiful form.
- c. *The Pluperfect*: as **וַיְהִי בָרַךְ אֶת־אַבְרָהָם בְּכָל** and the Lord had blessed Abraham in all things, 1. Mos. 24, 1., especially. 1) in relative or dependent sentences and clauses, which define the principal action and in the point of time, precede it: as **וַיַּעַשׂ נֹחַ כְּכָל אֲשֶׁר צִוָּהוּ יְהוָה** and Noah did according to all that the Lord had commanded him; 2) when it is connected in the same sentence with another past tense: as **וַיְהִי הַשָּׁמֶשׁ בָּאָה** and the sun had gone down.

II. The Present:

- a) In verbs of quality, as חכם to be or become wise, גדל to be or become great, קטן to be little, small: קטנתי מכל החסדים I am unworthy (prop. little) of all the mercies.
- b) In verbs of habit or frequency: אלהי בך בטחתי אל-אבושה my God I trust in Thee, let me not be ashamed, Ps. 25, 2.
- c) In verbs of state or condition: למה חרה לך ולמה נפלו פניך wherefore art thou wrath? and wherefore is thy face fallen?
- d) Of a state or condition commenced in the past, and yet continuing: אנשי מקנה היו עבדיך thy servants are cattle-keepers (men of cattle).

III. The Future:

- a) In predictions, prophecies and assurances, which are regarded as certain, as though already fulfilled: Isa. 9, 1, 11, 8.
- b) When indicating the consequence of an action in the present or past, or when connected with a sentence expressing a result: ומתו כל-הצאן וירפקום יום אחד and if (men) should overdrive them one day, all the flocks will die, 1. Mos. 33, 13.
- c) Connected with a sentence standing in the future, when it has conversive Vav: והיה כי יקרא לכם פרעה ואמר מה-מעשים shall call you and say, what is your occupation?
- d) Or with a sentence containing a future condition, when it is either itself conditional or expresses the result of the condition: ועתה אם-שמעו תשמעו בקלי ישמרתם והייתם את-בריתי והייתם Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be.....

IV. The Subjunctive:

When joined to such a sentence: as פן-תרדפקני הרעה ומתי lest some evil cleave unto me, and I die, 1. Mos. 19, 19.

V. *The Imperative and Optative:*

1) By connection with a similar sentence: **לך ואספת** go and gather the elders of Israel together and say unto them.

2) After a conditional sentence: as **אם בן הוא והמתן ארו** if it be a son, then ye shall put him to death, but if it be a daughter, then she shall live, 2. Mos. 1, 16.

VI. *The Future perfect:* as **כִּיעֲת הוֹסֵר הַתָּמִיד** from the time that the continual (sacrifice) will be taken away, Dan. 12, 11. **אם רחץ ארני את צאת בנות ציון** when the Lord shall have washed away the filth of the daughters of Zion, Isa. 4, 4.

§ 101. THE FUTURE..

The Future expresses:

- I. a) The *future absolute*: as **אֶמְחָה אֶת־הָאָדָם** I will blot out the man, 1. Mos. 6, 7.
- b) The *future perfect*: as **אִשֶּׁר יִמָּצֵא אֹתוֹ יִהְיֶה לִּי עֶבֶד** he with whom it shall have been found; shall be my servant, 1. Mos. 44, 10.
- c) The *present*, especially when conveying the ideas of quality, permanence, iteration or frequency, or in general and moral truths: **בֶּן יִכְבֵּד אָב וְעֶבֶד אֲדָנָיו** a son honoreth (his) father, and a servant his lord, Mal. 1, 6.

II. *The Past.*

N) In all states or actions continuing in the past, and in those, which were often repeated in the past: **אִשֶּׁר יָבֹא** which (often) came; **כֹּה יָתַן** thus Solomon gave to Hiram year by year, or **כִּי** when the past is expressly indicated by an external sign. Such are 1) adverbs of time **אָז** then, **טָרָם** not yet; 2) converse Vav.

III. *The following Moods:*

- a) The *subjunctive* and the auxiliaries *may, can, might, would, should* etc.: **מִכָּל עֵץ הָעֵץ אָכַל תֹּאכֵל** Gen. 2, 16. **וְהָיָה כָּל־מִצְאֵי יְהִרְגֵנִי** ib. 4, 14.

- b) The *imperative*, a) in prohibitions, the imp. never being used negatively: **לֹא תִגְנְבוּ וְלֹא תִכְחָשׁוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעֵמִיתוֹ** Lev. 19, 11.; b) after a preceding imperative: **וַיַּחֲנוּ דָבָר אֶל בְּנֵי יִשְׂרָאֵל וַיֵּשְׁבוּ** Ex. 14, 2.

NOTE. The third person of the imperative, which is wanting, is always expressed by the future (Jussive): **יְהִי אֹר** be there light.

- c) For the optative, especially with the particle **יָנֹכַר נָא**: **יָנֹכַר נָא** Oh, let come to an end, Ps. 7, 10.

§ 102. THE CONVERSIVE VAV.

1. The conception of time, contained in the principal sentence of an argument or narration, affects the following sentences, determining their respective tenses.

2. This influence, however, is only exerted when the verb begins the sentence, but is entirely neutralized when the sentence commences with any other word.

3. The converted tenses (preterite and future with conv. Vav) substituted for the simple tenses, are the same in signification.

4. The preterite with convers. **ו** must be preceded by a future, an imperative, or by some word or phrase expressing futurity: as **בֹּקֶר וּרְאִיתֶם** tomorrow, and you will see; **עוֹד מְעַט וַיִּסְקְלוּנִי** yet a little, and they would stone me. Vice versa the future with convers. **ו** must follow a preterite with its original signification or another word or phrase referring to past time: **בְּשָׁנַת מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וַאֲרָאָה** In the year of the death of the king Uzziah. I saw... Isa. 6, 1.

5. The converted tenses are *only* employed when the verb commences the clause, so that the copulative force conveyed by the convers. **ו** relates also to the time of the preceding sentence (which may be either expressed or understood). But if any other word commences the clause, the simple tense must be used: as **אִם-תֵּלֶכְנִי עִמִּי וְהִלַּכְתִּי וְאִם-לֹא תֵלֶכְנִי עִמִּי לֹא אֵלַךְ** If thou wilt go with me, then I will go, but if thou wilt not go with me, then I will not go.

(The converted tense **וְהִלַּכְתִּי** is used, because it commences the clause, the simple **אֵלֶךְ**, because **לֹא** precedes).

6. The converted future, following a preterite with the pluperfect signification, must often be translated as pluperfect: as **וַיִּשָּׁב יִצְחָק וַיַּחְפֹּר אֶת־בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בְיָמֵי** **אֲבִיהֶם אַבְרָהָם** And Isaac dugged again the wells of water, which they had digged in the days of Abraham, his father; and the Philistines had stopped them.

7. The connecting influence of the convers. **ו** is not confined to the time, but also extends to the mood, so that a preterite with convers. **ו** takes the meaning of the subjunctive or imperative, if the preceding verb is used in either signification: **לֹא תִירָא אֹתוֹ ... וַעֲשֵׂה לּוֹ** fear him not ... and thou shalt do him ... 4. Mos. 21, 34.; **פֶּן יִשְׁלַח יָדוֹ וְלָקַח נָם** lest he put forth his hand, and take also of the tree of life; **פֶּן יָבוֹא וְהַכְנִי אֹם עַל־בְּנֵים** lest he will come and smite me, the mother with the children.

NOTE. Books and chapters commence with a converted future, (**וַיְהִי** frequently occur) past time being presumed and the books being considered as continuations of a preceding narration.

§ 103. PARAGOGIC AND APOCOPATED FUTURE.

1. The future lengthened by **ה־** usually occurs in the first person (§ 32). It has the signification of exciting or urging one's self to action. It also expresses wish or purpose, when connected by **ו** with the antecedent, which **ו** may be translated *in order that*: **וְהָבִיֵּאתָ לִי וְאָכַלָּה** bring it to me in order that I may eat, Gen. 27, 4.

NOTE. The apocopated future, in Hiphil only possesses a proper distinctive form, with the exception of **לִ"ה**, in which it is found in all conjugations. It supplies the third person in the imperative (wanting), and in the second person, when expressing a command has a less forcible signification.

§ 104. THE IMPERATIVE.

1. The imperative commands or encourages. In the latter sense the particle **נָא**, denoting respectful entreaty or exhortation is added: as **נָא אֲמַרִי** say, I pray thee.

2. Prohibition and dissuasion is expressed by the future (jussive) with **אַל** or **לֹא**: **אַל יֵצֵא אִישׁ** let no man go out. **לֹא** chiefly precedes the preterite, and if the future, it denotes a distinct command: **לֹא תִרְצַח** kill not! **לֹא תִרְצַח** thou shalt not kill!

3. The imperative following the future, is sometimes translated by the future: as **אֶתֶּן לָכֶם וְאָכְלוּ** I will give to you and ye shall eat.

4. Two imperatives following each other, stand in the relation of cause and effect: **זֹאת עֲשׂוּ וְחִי** this do, that ye may live, (prop. and live) **חֲתֹבם עַל לִבְךָ וּמָצֵא חֵן** write them upon the table of thy heart, so shalt thou find favor, (prop. and find favor). Prov. 3, 3.

§ 105. INFINITIVE ABSOLUTE.

1. The infinitive absolute being for the most part used adverbially, and either preceding or following the finite verb, denotes increased intensity of action, certainty or confirmation: as **כִּי־בָרַךְ אֲבָרְכֶךָ** I will greatly bless thee; **וְהִרְבָּה אֲרַבָּה אֶת־זֶרְעֶךָ** and I will exceedingly multiply thy seed.

2. The inf. abs. is employed for the finite verb, when several actions of the same person are spoken of successively. The first verb is then found in the requisite finite form, the following verbs taking the form of abstract nouns in the infin. abs.: as Gen. 41, 43.; 1. Sam. 2, 28.; Jer. 14, 5.

3. The infin. abs. occasionally begins the sentence in an animated style, which resembles the case absolute of nouns. The context determines the translation: as **הָרַג בָּקָר וְשָׁחַט צֹאן אָכַל בֶּשָׂר וְשָׁתוּת יַיִן אָכַל וְשָׁתוּ כִּי מָחָר נָמוּת** slaying oxen and slaughtering sheep, eating flesh and drinking wine, let us eat and drink, for to-morrow we shall die, Isa. 22, 13.

4. Most frequently, the infin. absolute has the sense of a very emphatic imperative: as **הֵלֹךְ וְקֹרֵאתִי** Go and call Jer. 2, 2. **זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ** Remember the sabbath day to sanctify it, 2. Mos, 20, 9.

5. To give more emphasis, the infin. absol. is often used in expressions, where we would expect the inf. construct: as **לִמְדוֹ הָיָטֵב** learn to do well, Isa. 1, 17. **לֹא אָבוּ בְּדַרְכָּיו** they would not walk in His ways, Isa. 42, 24.

6. The infinitive absolute is sometimes employed as a mere adverb: as **וְשִׁחַקְתָּ מִמֶּנָּה הָרֶק** and thou shalt rub (some) of it very small, (from **דָּקַק** Inf. Hi. to beat small, break in pieces).

7. An inf. absol. immediately following the same verb, and appearing to convey one idea, adds to its signification completeness and duration. This infinitive is translated by: always, further, continually, totally, utterly etc.: as **וַיֵּלֶךְ הָלוֹךְ** he is quite gone; **שִׁמְעוּ שְׁמֹעַ וּרְאוּ רֹא** hear ye indeed, and see ye indeed. When two infinitives of this kind (one of the same, the other of another verb) follow the verb, the expression receives additional force: as **וַיֵּצֵא וַיָּשׁוּב** it went out to and fro (going and returning), **וַאֲדַבֵּר אֵלֵיכֶם הַשָּׁמַיִם וְדַבֵּר** and I spake unto you, rising up early and speaking, Jer. 7. 13. **הָלַךְ** is most frequently used in this manner. By its infinitive **הָלוֹךְ** the continuance or the gradual progress of an action is indicated: as **וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוּר** and the waters decreased continually (were going and decreasing). Sometimes by the participle: **וְהַנֶּעֱר הָיָה הֵלֵךְ וְגָדֵל וְטוֹב** and the lad became greater and better (went and grew and was good).

§ 106. INFINITIVE CONSTRUCT.

1. The infinitive constructs are considered as verbal nouns (the English: *ing*) and occur in all cases, with suffixes and prepositions: as **בְּיוֹם אֲכָלְכֶם** in the day of your eating.

2. The abbreviated **כִּלְ"ם** (§ 30, 1.) are joined with the infin. —constituting gerunds—: as **בְּכַנְּעוֹ בּוֹ** in his lightening upon him, i. e. when he alighted. Subordinate clauses conveying the idea of time, are most frequently denoted by the infinitive with **כ** and **כִּ**. When the action is understood as of prior occurrence **כ** is used (most gener-

erally, giving the infinitive the meaning of the pluperfect), but **כ** when taking place at the same time: **וְלֹא־עָמַד אִישׁ** and there stood no man with him, while Joseph made himself known unto his brethren, 1. Mos. 45, 2. **וְנָפְשׁוֹ בְּהִתְחַנְּנוֹ אֵלֵינוּ** that we saw the distress of his soul, when he implored us, 1. Mos. 42, 21. **וַיְהִי כִשְׁמַע לָבָן אֶת־שְׁמַע יַעֲקֹב וַיֵּרֶץ לִקְרֹאתוֹ** when Laban had heard the report of Jacob, he ran towards him, 1. Mos. 29, 13. **וּבְנֵי יַעֲקֹב באוּ מִן־הַשָּׂדֶה כִּשְׁמָעָם** and the sons of Jacob came from the field, when they had heard... 1. Mos. 43, 7. **ל** may be variously rendered: *to, till, that, so that, because, when, about*: **כָּלָה לְדַבֵּר** he finished to speak. When a noun as regens precedes, it expresses the genitive of the infinitive noun or the Latin gerund, e. g. **עַתָּה לְלֶדֶת** Eccles. 3, 2.

The infinit. with **מ** is used as a noun in the ablative: **וַיָּשׁוּבוּ כְּתוֹר וְחָרִץ** and they returned from searching of the land. Often it includes negation: **מִפְּקוֹד** from visiting, i. e. that he may not visit; **מִדְּבַר** that thou speakest not, Gen. 31, 29.; **מֵעֶבֶר** that they not pass over, Num. 32, 7.

NOTE. **כ** before the inf. const. denotes comparison of the two actions with one another. **כ** must be considered as the shortened **בְּעַת יוֹם הַצֹּאן**, which sometimes is still retained: as **בְּעַת יוֹם הַצֹּאן** Gen. 31, 10., for **בְּהִתְיַחַם לוֹ**; Chro. II. 28, 22., for **בְּהִצֵּר לוֹ**. Thus **בְּיוֹם אֲכַלְכֶּם מִמֶּנּוּ** Gen. 3, 5., for **בְּאֲכַלְכֶּם מִמֶּנּוּ** (it cannot be taken literally: at the day, because Adam lived after having eaten of the forbidden fruit 900 years).

3. The inf. const. can be (a) the subject of a sentence: **טוֹב לָנוּ שׁוּב** better (were it) for us to return, Num. 14, 3.; **וַיֹּמַר עֵזְבֵךְ אֶת־יְהוָה** Jer. 2, 19.; (b) the object: **מֵאֵן בָּלַעַם הִלֵּךְ עִמָּנוּ** 4. Mos. 22, 14.; (c) the attribute of a noun: **עַתָּה סְפוֹר וְעַתָּה רְקוֹד** Eccl. 3, 4.

4. The infinitive of a transit. verb takes the accusative of the object and the genitive of the subject; the genitive immediately succeeding the infin., and the accus. taking the third place: **בִּשְׁנֵאתָ יְהוָה אֲתָנוּ** Deut. 1, 27.

5. The infinitive partaking of the properties of both noun and verb, uses a verbal suffix, if the suffix denotes an object, a nominal suffix, if it expresses a subject: as **לְהַרְגֵנִי** to slay me, 2. Mos. 2, 14. **בְּהִרְמִי קוֹלִי** as I lifted up my voice (prop. my lifting up).

6. The infinitive, when representing a finite verb, commences the sentence: as **וַיְהִי כִשְׁמַע כָּל־הַמְּלָכִים** Jos. 9, 1. As subject it takes its proper place: **לֹא טוֹב הָיִיתָ לְבַדּוֹ** it is not good, that man should be alone (prop. the being of man). As object it follows the verb: as **וַיִּבְקֹשׁ הַמִּיתָו** 2. Mos. 4, 24. **אִם יֵרָא אֶתָּה לָרֶדֶת** Jud. 7, 10.

7. The verb **הָיָה** to be, the particles **יֵשׁ** and **אֵין** (including the verb to be), with **ל** and the inf. const. express: 1) to be about to do something, to be on the point of doing: as **וַיְהִי הַשָּׁמֶשׁ לָבוֹא** and the sun was about to go down; 2) it is to be done, must be accomplished: as **מֶה עֲשׂוֹת לָךְ** what is to be done unto thee? **הֵיטָב לְדַבֵּר לָךְ אֶל הַמֶּלֶךְ** wouldst thou be spoken for to the king, 2. Ki: 4, 13.

8. The verb **נָתַן** to give, with **ל** and the inf. const. and the accusative of person, expresses *to allow, to permit*: as **לֹא יֵתֵן אֶתְּכֶם לְהֵלֶךְ** he will not let you go, 2. Mos. 3. 19.

9. A peculiar construction is, that the inf. with or without **ל**, following the finite form of the verbs: **כָּלָה יָסָף**, **מָהֵר**, **הוֹאִיל שׁוּב**, etc. expresses the principal idea, the finite verb being rendered adverbially: as **לָמָּה נִחַבְתָּ לָּבְרַח** wherefore didst thou flee *secretly*? (prop.: wherefore hast thou hidden thyself to flee?); **וְלֹא־יָסַף שׁוּב אֵלָיו עוֹד** and it returned not *again* (prop.: it added not again to return), **לֹא תִכְלֶה פֶּאת שְׂדֶךָ לְקַצֹּר** thou shalt not *wholly* reap the corner of thy field (prop.: thou shalt not complete to reap the...).

Sometimes the verbs are both finite, either connected by **ו** or without **ו**: **וַיֵּשֶׁב וַיִּשְׁלַח** 2. Kings 1, 11. **אוֹסִיף** **הוֹאִיל הֵלֶךְ** he walked willingly (he was willing, walked), Hos. 5, 11.

§ 107. THE PARTICIPLE.

1. The participle associating in itself the nature of both the verb and noun (substant. and adjunct.), as substantive represents either the subject, the object, or stands in apposition, being inflected precisely as a noun: as subject: **שָׁמַעְתִּי** Prov. 12, 11. as object: **עָבַר אֶל־מָתוֹ יִשְׁבַּע לָחֶם** Gen. 37, 17., in apposition: **הִנֵּה אֲמַרִים נִלְכָּה דַתִּינָה** Gen. 27, 6. As adjective it agrees with the noun in gender, number and definition by the article.

2. The participle of a trans. verb, when substantively employed, is followed by the genitive, as object: **אֲהַבִּי שְׁמֶךָ** they that love thy name; **שֹׁמְרֵי הַסֶּף** they that keep the door.

3. The participle as verb but faintly conveys the notion of time: the part. act. most frequently expressing present time, especially when connected with the pers. pronoun: **אֲנֹכִי הֹלֵךְ** I go; the part. passive past time: **קָטוּל** killed = who has been killed. Sometimes the latter is used for the partic. pass. fut. (in Latin: *ndus*): as **נֹלֵד** to be born (*nascendus*), Ps. 22, 23. **נִבְרָא** to be created (*creandus*), Ps. 102, 19. **מְהֻלָּל** to be praised (*laudandus*), Ps. 48, 2., or if formed from an intrans. verb it represents the Latin deponens: **בָּטוּחַ** *nixus, confidens*.

NOTE. The pers. pron. regularly precedes the partic., to convey the notion of present, seldom following: **אֹמֵר אֲנִי מַעֲשֵׂי לְמֶלֶךְ** Ps. 45, 2. **רֹאֶה אֲנִי** Gen. 31, 5. In later Hebrew this construction is the most common; **יָדַע אֲנִי** I know; **מִוְדָּה אֲנִי** I confess; **מִשְׁבִּיעַ אֲנִי** I adjure.

4. The participle without pronoun and without copula, is very frequently used for the present, in sentences conveying truths of a practical or moral nature. This present generally includes the subject and relative or the conjunctions: he who—whosoever, or: as he—when he, so that we would render in Hebrew: he who kills by: **קָטַל**. **יֵשׁ מַחְרִישׁ כִּי אֵין בְּפִי מַעֲנֶה וְיֵשׁ עוֹצֵר מַעֲנֶה לְעֵתוֹ**. There

is (one that) keepeth silence, because he hath no answer in his mouth, and there is (one that) holdeth back his answer for his time. כָּרַבָּה דְּכָרִים כָּרַבָּה כּוֹזְבִים (He that) useth many words, useth many lies.

5. The participle standing in the place of a finite verb, of the past, present or future, always adds the idea of permanence or duration: יָדַע אֱלֹהִים God knows; יָצָא נָהָר a river goes out; עֵינֶיכֶם הִרְאוּתִי your eyes have seen. Often the copula is expressed: הִנֵּנִי הָיָה מְשִׁירָה and the lad ministered (was ministering), וְחַנָּה הָיָה מְדַבֶּרֶת עַל־לִבָּהּ and Hannah spake in her heart, 1. Sam. 1, 13.

6. The participle according to its verbal or nominal meaning, is connected with either the verbal or nominal suffix (§ 47.).

7. Sometimes one participle is added to another, objectively, (instead of an infinitive) to complete its meaning: as יָדַע כִּנּוֹן בְּכִנּוֹר אִישׁ a man knowing to play on a harp.

NOTE. The participle in a few instances is connected with הָיָה to express the perfect: וַיְהִי בּוֹנֵה עִיר וַאֲהִי נֹנֵעַ בְּלִיָּהִים; וַיְהִי בָא הָיִיתִי בָּא (ברכות פ"א מ"ה); לֹא הָיְתָה יָטוּתָהּ; בָּרַךְ I came on the way (סוטה פ"ו מ"ד) she did not drink בָּךְ הָיָה אוֹמֵר; thus, he spoke (יומא פ"ד מ"ב)

The future of הָיָה, being also employed to express future time: (תרומות פ"ח מ"ד) וַיְהִי אֲכֹרֵן

PARTICLES.

§ 108. PARTICLES OF NEGATIVE SENTENCES.

1. לֹא, אַל expressing the direct and real negation, is used before verbs in the preterite and future, אַל the desired, intended or supposed negation is used only before verbs in the future; both regularly precede the verb. לֹא, אֵין, בִּל, בְּלֹא and לֹא בְּלֹא (the latter chiefly used in poetry) deny the predicate, אֵין, אֵין the subject: לֹא אָכַלְתִּי I have not eaten; בִּל יָקֻמוּ וְיִרְשׁוּ אֶרֶץ they do not rise nor possess the land; אָמַר נָבֵל בְּלֹבֹ אֵין אֱלֹהִים

base man saith in his heart, there is no God. בְּלִי chiefly found before an infinitive (where לֹא never stands): לֹא־אֲכַל to eat, לִבְלִי אֲכַל = לֹא־אֲכַל not to eat.

וְאֵם (absol. st.) closes a member of the sentence: וְאֵם Gen. 2, 5. אֵין (const. st.) appears before the noun, inf. or partic. אֵין מִסְפָּר without number, Gen. 41, 49.

NOTE I. The partic. mostly representing the noun is preceded by אֵין, more rarely by לֹא: לֹא־יִדְעַ עוֹלָם בִּשְׁתִּי Zeph. 3, 5. In the Mishna לֹא is often used, when standing immediately before the participle, אֵין when a pronoun intervenes: לֹא אוֹכְלִין וְלֹא בִיצָה פ"ה מ"ב) לֹא רוֹכְבִין, (פסחים פ"א מ"ה) שוֹרְפִין (יבמות צ"ה) אֵין אֲנִי מִשְׁקָה.

NOTE II. לֹא and אֵל may be best compared with the Latin *non* and *ne*.

2. פֶּן *lest*, indicating a prevention of what follows, is with but few exceptions, connected with the future: פֶּן תָּמָתוּ *lest ye die*.

3. The preposition מִן, מִ conveying the notion of *away from*, is occasionally used as a negation: אֲתִי מֵאֲסוּ מִמֶּלֶךְ Sam. 8, 7. ...that I should not reign over them; עֲלֵיהֶם על העֵבִים אֲצִיָּה מִהֶמְמָד Isa. 5, 6. ...that they reign not. § 106, 2.

4. The conjunction אִם in swearing is properly conditional: *if, provided*: as in Sam. 3, 17. God do so to thee, and more so, אִם תִּכְחַד מִמֶּנִּי דָבָר if thou hide anything from me; but when the form of imprecation is omitted, it is best rendered by a negative: *not*, and the phrase אִם לֹא by an affirmative: אִם יֵרְאוּ אֶת הָאָרֶץ if they shall see the land = they shall *not* see, 4. Mos. 14, 23. אִם לֹא אֲעִשֶׂה לָּכֶם if I will not do so unto you = I will do, 4. Mos. 14, 28.

5. Two negations in the same sentence do not affirm, as in English, but give more emphasis to the negation: as כֶּסֶף אֵין נִחְשָׁב silver was *nothing* accounted of (in the days of Solomon), 1. Ki. 10, 21.

§ 109. PARTICLES OF INTERROGATIVE SENTENCES.

1. הֲלֹא (§ 24, 4.). הֲלֹא is also used elliptically for a whole sentence: הֲלֹא אִם תִּטִּיב is it not so? Gen. 4, 7.

2 אם *if*, is an interrogative particle in indirect questions: as נִרְאָה אִם-פִּרְחָה הַגֶּפֶן let us see if the vine flourish; or in indirect disjunctive questions before the second member: as הֲאֵתָה זֶה בְּנִי עִשָׂו אִם-לֹא whether thou be my son Esau or not.

NOTE. The second member is but seldom introduced by אִן: מִי יִרְעֶה הַחֲכִים יִהְיֶה אוֹ סָכָל Eccl. 2, 19. or by הֲ repeated: as הֲחֹזֶק הוּא הַרְפָּה whether they are strong or weak, 4. Mos. 13, 18.

3. Sometimes the interrogative particle is wanting, and the question indicated by the collocation of the words, or by the tone of the voice: זֶה אַתָּה art thou? עוֹדָה מְחֹזֶק בָּם wilt thou hold them still?

4. The answer „yes” is regularly expressed by a repetition of the word to be affirmed or denied: as הִישׁ דָּבָר הִישׁ מֵאֵת יְהוָה, וַיֹּאמֶר יֵשׁ And he said, There is, Jer. 37, 17.

§ 110. PARTICLES OF OPTATIVE SENTENCES.

1. לוֹ (negatively לוֹלֵא or לוֹלִי) O if! O that! utinam! It is coupled with the future: as לוֹ יִשְׁמְעָל יְהוָה 1. Mos. 17, 18., with the jussive: לוֹ יְהִי כְדִבְרְךָ O that it might be according to thy word, 1. Mos. 30, 34., with the imperative: אֶךְ אִם-אַתָּה לוֹ שְׁמַעְנִי if thou wouldst only hear me! 1. Mos. 23, 18., with the elliptic participle: לוֹ עַמִּי שְׁמַע לִי O that my people would hearken unto me, Ps. 81, 13. if the wish refer to the future. If referring to the past, to what should have happened, but has not, the perfect is employed, where we would use the pluperfect: as לוֹ מָתוּנוּ O that we had been dead! O si mortui essemus! Sometimes אִם is used as an optative particle: as יִשְׂרָאֵל אִם תִּשְׁמַע לִי O Israel, if thou wilt hearken unto me, Ps. 81, 9.

2. A wish is often expressed in the form of a question: as רַבִּים אָמְרִים מִי־רְאֵנוּ טוֹב many say, who will show us

any good, Ps. 4, 7. A peculiar formula of wishing, for *O that!* is: **מִי יִתֵּן** who will give, with following accusative: **מִי יִתֵּן עָרֶב** would it were even! 5. Mos. 28, 67.; with following infinitive: as **מִי־יָתֵן מוֹתֵנוּ** would that we had died, 2. Mos. 16, 3.; with following finite verb with or without **וְ**: as **מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם** *O that there were such an heart in them!* 5. Mos. 5, 26.; **מִי יִתֵּן יָרַעְתִּי** *O that I knew!* Job 23, 3.

§ 111. PARTICLES OF OBJECTIVE SENTENCES.

1. After the verbs of seeing, knowing, saying, hearing, believing etc. the sentence employed as the object is introduced by **כִּי** or less frequently by **אֲשֶׁר**: **רָאוּ כִּי לָבָד** they saw that they had conquered, Jos. 8, 21.; **מִי הִגִּיד לָךְ כִּי** who told thee that thou wast naked? Gen. 3, 11. After verbs denoting the operations of the senses, the subject of the dependent clause becomes the object of the principal sentence, and is followed by the dependent clause with its introductory particle: **וַיֵּרָא אֱלֹהִים אֶת־הָאָדָם כִּי טוֹב** instead of: **וַיֵּרָא אֱלֹהִים כִּי טוֹב הָאָדָם** (almost the Latin Accusat. before the Infin.)

2. **אֲשֶׁר יִפְלֶה יְהוָה** that ye may know, that the Lord distinguishes, Ex. 11, 7. or **אֲתָא אֲשֶׁר** cf. (§ 96, 5.)

§ 112. PARTICLES OF FINAL SENTENCES.

Dependent sentences in which intention or purpose is expressed, take the particle: (a) **אֲשֶׁר יִטֵּב לָךְ** that it may be well with thee, Deut. 6, 3., or the more precise **יֵעָן**, **לְמַעַן**, **בְּעֵבוֹר** with or without **אֲשֶׁר**; as prepositions, they are connected with the infinitive, as conjunctions with the future: **יֵעָן אֲשֶׁר לֹא יֵרְאֶה** that he may not see. Ez. 12, 12.; **לְמַעַן אֲשֶׁר יַעֲזֶה** Gen. 18, 19. **יָבִיא** ib.; **בְּעֵבוֹר הִרְאֵתָה אֶת־כַּחֲמִי** Gen. 22, 30.; **בְּעֵבוֹר תִּהְיֶה־לִּי לְעֵדָה** Ex. 9, 16. (b) **ל** with the infinitive: **סָר לְרֹאוֹתַי** Ex. 3, 4. Ez. 12, 2. (c) **וְ** and bring your youngest brother unto me **וְאָרַעָה** that I know, Gen. 42, 34. **קוּהָ לִיהְוֶה וַיִּשַׁע לָךְ** Prov. 20, 22. (d) **פֶּן** **לְבִלְתִּי** lest: **פֶּן יִשְׁלַח יָדוֹ** Gen. 3, 22. **לְבִלְתִּי אֶכְל־מִמֶּנּוּ** ib. 3, 11.

§ 113. PARTICLES OF INFERENTIAL SENTENCES.

¶ Inferential sentences are usually introduced in English by *that*. In Hebrew *that* is expressed by: a) **וְ** as God is not a man **וַיִּכְזַב** that he lies. b) **ל** with infinitive: **יִכְבֶּה יְהוָה: אֲשֶׁר לְהַחְיֹת אֶת־נַפְשִׁי** (thou hast magnified Thy mercy) in keeping alive my soul, 1. Mos. 19, 19. c) **אֲשֶׁר: יְהוָה** **יִכְבֶּה יְהוָה: אֲשֶׁר לְהַחְיֹת אֶת־נַפְשִׁי** the Lord will smite thee, that thou canst not be healed, Deut. 28, 27. d) **כִּי** after interrogatives: as **מֵהֵכָחִי כִי אֵיחָל** what is my strength, that I should hope. Job 6, 11.

§ 114. PARTICLES OF TEMPORAL SENTENCES.

a) The introductory **וַיְהִי** is of especial importance, as it occurs with the greatest frequency in adverbial sentences relating to time; b) the prefixes **כ** and **כִּ** with the infinitive (§ 106, 2.); c) **וְ** connected with the finite verb or participle: as, the angel came to the woman **וְהָיָא יוֹשֶׁבֶת** while she was sitting; d) the conjunctions: **כִּי הִחֲרַשְׁתִּי** **כִּי** when I kept silence, my bones withered, Ps. 32, 3. **כַּאֲשֶׁר: אִם כָּלָה בְּצִיר: אִם** 2. Mos. 32, 19. **וַיְהִי כַּאֲשֶׁר קָרַב** when the vintage is finished, Isa. 24, 13. **בְּטָרָם: בְּטָרָם** **מֵאֵז בָּאתִי: מֵאֵז** Jer. 1, 5. **עַד כִּי: עַד אֲשֶׁר** Jos. 2, 16. 2. Sam. 23, 10. Deut. 2, 14.

NOTE. Sometimes conjunctions denoting time are omitted:

הַשֶּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צִעְרָה Gen. 19, 23.

§ 115. PARTICLES OF CAUSAL SENTENCES.

a) because: **כִּי עָשִׂיתָ זֹאת** Gen. 3, 14, 17. b) **יַעַן** because, **אֲשֶׁר יַעַן כִּי** Num. 20, 12. Gen. 22, 16. Num. 11, 20. **אֲשֶׁר** alone: **אֲשֶׁר הִיבִישׁ** for the Lord dried up the waters of the Jordan, Jos. 2, 23. c) **עַקֵּב אֲשֶׁר יַעֲקֹב כִּי** because, because that: Num. 14, 24.; Gen. 22, 18.; 2. Sam. 12, 10. d) **כִּי עָלִיכֶן** Gen. 38, 26. e) **וְ** **אֲשֶׁר לוֹ הֵימָּן וְהוּא: וְ** Whose is the sea; for He made it, Ps. 95, 5.

§ 116. PARTICLES OF CONDITIONAL SENTENCES.

1. a) For conditional sentences the two particles **אִם** and

לו are used, or their negations: **אם לא** and **לולי** (לולי). **אם** in case the condition and consequence are real, **לו** when they are only presumed: ... **אם-תלכי עמי** ... if thou wilt go with me, then I will go, but if thou wilt not go with me, (then) I will not go, Jud. 4, 8. **לו חפץ יהוה** ... **להמיתנו** if the Lord were pleased to put us to death... Jud. 13, 23. Frequently the expression is elliptical, the subordinate sentence, expressing the consequence, being omitted, whereby **לו** gives an optative signification to the verb: **לורמתנו בארץ מצרים** would that we had died in the land of Egypt, Num. 14, 2. **לו ישמעאל יהיה לפניך** O that Ishmael might live before Thee, Gen. 17, 18.

אם with the preterite *immediately* following gives to the latter the signification of the *future perfect*: **אם-נלחתי וסר** **אם-נלחתי וסר** if I shall have been shaven, then my strength will depart from me, Jud. 16, 17.

b) **כי** if, supposed that: **כי תקנה עבד עברי** Ex. 21, 2.

NOTE I. **אם** is purely conditional, in **כי** the conditional idea is often incorporated with the clause of time. Compare Ex. 21, 2. 3, 5, 14, 18.

c) **אשר תשמעו** ... **אשר** the blessing, if ye obey ... Deut. 11, 27.

d) **הן** or **הנה** **לי לא-יאמינו** **הן** if they will not believe me, Ex. 4, 1. **הנה יהוה עשה ארכות** if the Lord make windows in the heaven, 2. Ki. 7, 2.

e) **ואמר-לי** **ואם יעזב** = **ועזב את אביו** Gen. 44, 22. **ואם תמאן** = **ותמאן לשלחו** Ex. 3, 13. **ואם יאמרו** = **מה-שמו** Ex. 4, 23.

f) **כ** with the inf. const.: Gen. 44, 30, 31. **כבא**.

NOTE II. The conditional particle is frequently omitted: **יפל** ... **מצדך אלף** (if) a thousand shall fall at thy side ... Ps. 91, 7.

2. The second member most frequently commences 1) without any particle: **אם-נא מצאתי** ... **דברו נא** if now I have found favor in your eyes, speak, I pray you, in the ears of Pharaoh, Gen. 50: 4.; 2) with **אם תלכי עמי והלכתי** **ו**

PARADIGMS.

A. PARTICLES WITH SUFFIXES.

ל to, sign of the dative.	ב in.	כ as, for which also כְּמוֹ, כִּמּוֹ.	מִן, מִי.
<i>Sing.</i>			
1. c. לִי to me	בִּי in me	כְּמוֹנִי as I	מִמֶּנִּי, poet. מִנִּי from me
2. { m. לָהּ in p. לָךְ to thee.	בָּהּ in p. בְּךָ in thee	כְּמוֹהָ as thou	מִמֶּהָ, in pause מִמֶּךָ, from thee
{ f. לָהּ	בָּהּ	—	מִמֶּהָ
3. { m. לוֹ to him	בּוֹ in him	כְּמוֹהוּ as he	מִמֶּהוּ, poet. מִנֶּהוּ, from him
{ f. לָהּ to her	בָּהּ in her	כְּמוֹהָ as she	מִמֶּהָ from her
<i>Plur.</i>			
1. c. לָנוּ to us	בָּנוּ in us	כְּמוֹנוּ as we	מִמֶּנּוּ from us
2. { m. לָכֶם	בָּכֶם in you	כְּבֶכֶם as ye,	מִכֶּם
{ f. לָכֶן to you	—	seldom כְּמוֹכֶם	from you
3. { m. לָהֶם	בָּהֶם in them	כְּבֵהֶם, כְּמוֹהֶם as they	מִמֶּהֶם, poet. מִנֶּהֶם, from them
{ f. לָהֶן	בָּהֶן	—	מִמֶּהֶן

את sign of the accusative.

את at, with.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. c. אֹתִי, אֶתְּךָ me	אֹתָנוּ us	אֶתְּךָ at, with me	אִתָּנוּ with us
2. { m. אִתְּךָ, in p. אִתְּךָ thee	אִתְּכֶם you	אִתְּךָ, in p. אִתְּךָ with thee	אִתְּכֶם with you
{ f. אִתְּךָ	—	אִתְּךָ	אִתְּכֶן
3. { m. אִתּוֹ him	אִתָּם them	אִתּוֹ at, with him	אִתָּם with them
{ f. אִתָּהּ her	אִתָּן	אִתָּהּ at, with her	אִתָּן

עִם with.

w. me w. thee w. him w. her w. us w. you w. them
עִמִּי, עִמָּךְ, in p. עִמּוֹ, עִמָּה, עִמָּנוּ, עִמָּכֶם — עִמָּם, עִמָּהֶם

		<i>Kal.</i>	<i>Niphal.</i>		<i>Piel.</i>	
		Transitive.	Intransitive.			
Pret.	3. m.	קָטַל*	כָּבַד*	יָכַל*	נִקְטַל*	
	3. f.	קָטְלָה	כָּבְדָה	יָכְלָה	נִקְטְלָה	
	2. m.	קָטַלְתָּ	כָּבַדְתָּ	יָכַלְתָּ	נִקְטַלְתָּ	
	2. f.	קָטַלְתְּ	כָּבַדְתְּ	—	נִקְטַלְתְּ	
	1. c.	קָטַלְתִּי	כָּבַדְתִּי	יָכַלְתִּי ¹	נִקְטַלְתִּי	
Plur.	3.	קָטְלוּ	כָּבְדוּ	יָכְלוּ ²	נִקְטְלוּ	
	2. m.	קָטַלְתֶּם	כָּבַדְתֶּם	—	נִקְטַלְתֶּם	
	2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	—	נִקְטַלְתֶּן	
	1. c.	קָטַלְנוּ	כָּבַדְנוּ	—	נִקְטַלְנוּ	
Inf. const.		קָטַל*	absol. (קָטוּל)	הִקְטַל* (נִקְטַל) (הִקְטַל)	קָטַל*	
Imp.	m.	קָטַל	כָּבֵד*	הִקְטַל	קָטַל	
	f.	קָטְלִי	כָּבְדִי	הִקְטְלִי	קָטְלִי	
Plur.	m.	קָטְלוּ	כָּבְדוּ	הִקְטְלוּ	קָטְלוּ	
	f.	קָטְלֵנָה	כָּבְדֵנָה	הִקְטְלֵנָה	קָטְלֵנָה	
Fut.	3. m.	יִקְטַל	יִכְבֵּד	יִקְטַל	יִקְטַל	
	3. f.	תִּקְטַל	תִּכְבֵּד	תִּקְטַל	תִּקְטַל	
	2. m.	תִּקְטַל	תִּכְבֵּד	תִּקְטַל	תִּקְטַל	
	2. f.	תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְלִי	תִּקְטְלִי	
	1. c.	אִקְטַל	אִכְבֵּד	אִקְטַל	אִקְטַל	
	Plur.	m.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ
		3. f.	תִּקְטְלֵנָה	תִּכְבְּדֵנָה	תִּקְטְלֵנָה	תִּקְטְלֵנָה
		2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2. f.	תִּקְטְלֵנָה	תִּכְבְּדֵנָה	תִּקְטְלֵנָה	תִּקְטְלֵנָה
		1. c.	נִקְטַל	נִכְבֵּד	נִקְטַל	נִקְטַל
The length. Fut. (Optative)		אִקְטַלְה		אִקְטַלְה	אִקְטַלְה	
Fut. apoc. (Jussive)		—		—	—	
Part. act.		קָטַל pass. קָטוּל		נִקְטַל	מִקְטַל	
1 יְכוּלֵּי in p. 2 יְכוּלֵּי in p.						

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטְלָה	הִקְטִילָה	הִקְטַלָּה	הִתְקַטַּלָּה
קָטְלָת	הִקְטִילָת	הִקְטַלָּת	הִתְקַטַּלָּת
קָטְלָת	הִקְטִילָת	הִקְטַלָּת	הִתְקַטַּלָּת
קָטְלָתִי	הִקְטִילָתִי	הִקְטַלָּתִי	הִתְקַטַּלָּתִי
קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטְלָתָם	הִקְטִילָתָם	הִקְטַלָּתָם	הִתְקַטַּלָּתָם
קָטְלָתָן	הִקְטִילָתָן	הִקְטַלָּתָן	הִתְקַטַּלָּתָן
קָטְלָנוּ	הִקְטִילָנוּ	הִקְטַלָּנוּ	הִתְקַטַּלָּנוּ

הִתְקַטַּל (הִקְטַל) הִקְטַל (הִקְטַל) הִקְטִיל (קָטַל) קָטַל

	הִקְטַל		הִתְקַטַּל
wanting	הִקְטִיל	wanting.	הִתְקַטַּל
	הִקְטִילוּ		הִתְקַטַּלוּ
	הִקְטִילָה		הִתְקַטַּלָּה
יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטִיל	תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטַּלִּי
אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטַּלוּ
תִּקְטִילָנָה	תִּקְטִילָנָה	תִּקְטִילָנָה	תִּתְקַטַּלָּנָה
תִּקְטִילוּ	תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטַּלוּ
תִּקְטִילָנָה	תִּקְטִילָנָה	תִּקְטִילָנָה	תִּתְקַטַּלָּנָה
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
	אִקְטִילָה		אִתְקַטַּלָּה
	יִקְטַל		

מִתְקַטַּל (מִקְטַל) מִקְטַל מִקְטִיל מִקְטַל

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	עָמַד *	נָעַמַד *	הָעִמִּיד *	הָעִמַּד *
3. f.	עָמְדָה	נָעַמְדָה	הָעִמְדָה	הָעִמְדָה
2. m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעִמַּדְתָּ	הָעִמַּדְתָּ
2. f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעִמַּדְתְּ	הָעִמַּדְתְּ
1. c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעִמַּדְתִּי	הָעִמַּדְתִּי
Plur. 3.	עָמְדוּ	נָעַמְדוּ	הָעִמְדוּ	הָעִמְדוּ
2. m.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעִמַּדְתֶּם	הָעִמַּדְתֶּם
2. f.	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעִמַּדְתֶּן	הָעִמַּדְתֶּן
1. c.	עָמַדְנוּ	נָעַמַדְנוּ	הָעִמַּדְנוּ	הָעִמַּדְנוּ

Inf. const. *עָמַד abs. (עָמַד) *הָעִמִּיד (נָעַמַד) *הָעִמַּד (הָעִמְדִּי) *הָעִמְדִּי

Imp. m.	עֲמֹד.	חֻזַּק	הָעִמַּד	הָעִמִּיד	wanting.
f.	עֲמֹדִי	חֻזְקִי	הָעִמְדִּי	הָעִמִּידִי	
Plur. m.	עֲמְדוּ	חֻזְקוּ	הָעִמְדוּ	הָעִמְדוּ	
f.	עֲמְדֶנָּה	חֻזְקֶנָּה	הָעִמְדֶנָּה	הָעִמְדֶנָּה	

Fut. 3. m.	יָעִמַּד	יִחְזַק	יָעִמַּד	יָעִמִּיד	יָעִמַּד
3. f.	תָּעִמַּד	תִּחְזַק	תָּעִמַּד	תָּעִמִּיד	תָּעִמַּד
2. m.	תָּעִמַּדְתָּ	תִּחְזַקְתָּ	תָּעִמַּדְתָּ	תָּעִמַּדְתָּ	תָּעִמַּדְתָּ
2. f.	תָּעִמַּדְתְּ	תִּחְזַקְתְּ	תָּעִמַּדְתְּ	תָּעִמַּדְתְּ	תָּעִמַּדְתְּ
1. c.	אָעִמַּד	אֶחְזַק	אָעִמַּד	אָעִמִּיד	אָעִמַּד
Plur. 3. m.	יָעִמְדוּ	יִחְזְקוּ	יָעִמְדוּ	יָעִמְדוּ	יָעִמְדוּ
3. f.	תָּעִמְדֶנָּה	תִּחְזְקֶנָּה	תָּעִמְדֶנָּה	תָּעִמְדֶנָּה	תָּעִמְדֶנָּה
2. m.	תָּעִמְדֶנָּה	תִּחְזְקֶנָּה	תָּעִמְדֶנָּה	תָּעִמְדֶנָּה	תָּעִמְדֶנָּה
2. f.	תָּעִמְדֶנָּה	תִּחְזְקֶנָּה	תָּעִמְדֶנָּה	תָּעִמְדֶנָּה	תָּעִמְדֶנָּה
1. c.	נָעִמַּד	נִחְזַק	נָעִמַּד	נָעִמִּיד	נָעִמַּד

Fut. apoc. (Jussive)

יָעִמַּד

Part. act. עָמַד pass. עָמֵד נָעֵמַד מְעִמֵּד מְעִמָּד

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hithpael.</i>
Pret. 3. m.	שָׁחַט	נִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
3. f. •	שָׁחְטָה	נִשְׁחַטָּה	בָּרַחַ	בִּרְכָּה	הִתְבָּרְכָה
2. m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בִּרְכַּתְּ	הִתְבָּרַכְתָּ
2. f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בָּרַכְתְּ	בִּרְכַּתְּ	הִתְבָּרַכְתְּ
1. c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַכְתִּי	בִּרְכַּתִּי	הִתְבָּרַכְתִּי
Plur. 3. c.	שָׁחֲטוּ	נִשְׁחַטוּ	בָּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
2. m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בִּרְכַּתֶּם	הִתְבָּרַכְתֶּם
2. f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בִּרְכַּתֶּן	הִתְבָּרַכְתֶּן
1. c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בִּרְכְּנוּ	הִתְבָּרַכְנוּ
Inf.	שָׁחַט	הִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
Inf. absol.	שָׁחוּט	נִשְׁחַט	בָּרוּךְ		
Imp. m.	שָׁחַט	הִשְׁחַט	בָּרַךְ		הִתְבָּרַךְ
f.	שָׁחֲטִי	הִשְׁחֲטִי	בָּרְכִי		הִתְבָּרְכִי
Plur. m.	שָׁחֲטוּ	הִשְׁחֲטוּ	בָּרְכוּ	wanting.	הִתְבָּרְכוּ
f.	שָׁחֲטֵנָה	הִשְׁחֲטֵנָה	בָּרַכְנָה		הִתְבָּרַכְנָה
Fut. 3. m.	יִשְׁחַט	יִשְׁחַט	יְבָרַךְ	יְבִרְךָ	יִתְבָּרַךְ
3. f.	תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבִרְכָּה	תִּתְבָּרַךְ
2. m.	תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תְּבָרַכְתָּ	תְּבִרְכַּתְּ	תִּתְבָּרַכְתָּ
2. f.	תִּשְׁחַטְתְּ	תִּשְׁחַטְתְּ	תְּבָרַכְתְּ	תְּבִרְכַּתְּ	תִּתְבָּרַכְתְּ
1. c.	אֶשְׁחַט	אֶשְׁחַט	אֶבָּרַךְ	אֶבִּרְךָ	אֶתְבָּרַךְ
Plur. 3. m.	יִשְׁחַטוּ	יִשְׁחַטוּ	יְבָרְכוּ	יְבִרְכוּ	יִתְבָּרְכוּ
3. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבִרְכְּנָה	תִּתְבָּרַכְנָה
2. m.	תִּשְׁחַטוּ	תִּשְׁחַטוּ	תְּבָרְכוּ	תְּבִרְכוּ	תִּתְבָּרְכוּ
2. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבִרְכְּנָה	תִּתְבָּרַכְנָה
1. c.	נִשְׁחַט	נִשְׁחַט	נְבָרַךְ	נְבִרְךָ	נִתְבָּרַךְ
Part.	שָׁחַט	נִשְׁחַט	מְבָרַךְ	מְבִרְךָ	מִתְבָּרַךְ
pass.	שָׁחוּט •				

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	שָׁמַע*	נִשְׁמַע*	שָׁמַע*
3. f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה
2. m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
2. f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
Plur. 2. m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
<hr/>			
Inf.	שָׁמַע	הִשְׁמַע*	שָׁמַע*
Inf. absol.	שָׁמוֹעַ	נִשְׁמַע	שָׁמַע
<hr/>			
Imp. m.	שָׁמַע*	הִשְׁמַע	שָׁמַע
	שָׁמַעִי	הִשְׁמַעִי	שָׁמַעִי
	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה
<hr/>			
Fut. 3. m.	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע
3. f.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. f.	תִּשְׁמַעִי	תִּשְׁמַעִי	תִּשְׁמַעִי
1. c.	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
Plur. 3. m.	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
3. f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
2. m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
2. f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
1. c.	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<hr/>			
Fut. with. Suff.	יִשְׁמַעְנִי		
<hr/>			
Part. act.	שָׁמַע pass. שָׁמוֹעַ	נִשְׁמַע	מִשְׁמַע

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
שָׁמַעַ*	הִשְׁמִיעַ*	הִשְׁמַעַ*	הִשְׁתַּמַּעַ*
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמַעָה	הִשְׁתַּמַּעָה
שָׁמַעְתָּ	הִשְׁמִיעְתָּ	הִשְׁמַעְתָּ	הִשְׁתַּמַּעְתָּ
שָׁמַעְתָּ	הִשְׁמִיעְתָּ	הִשְׁמַעְתָּ	הִשְׁתַּמַּעְתָּ
שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמַעַ	הִשְׁמִיעַ*	הִשְׁמַעַ	הִשְׁתַּמַּעַ
—	הִשְׁמַעַ	הִשְׁמַעַ	הִשְׁתַּמַּעַ
wanting.	הִשְׁמַעַ הִשְׁמִיעַ הִשְׁמִיעוּ הִשְׁמַעְנָה	wanting.	הִשְׁתַּמַּעַ — — —
יִשְׁמַעַ	יִשְׁמִיעַ	יִשְׁמַעַ	יִשְׁתַּמַּעַ
תִּשְׁמַעַ	תִּשְׁמִיעַ	תִּשְׁמַעַ	תִּשְׁתַּמַּעַ
תִּשְׁמַעַ	תִּשְׁמִיעַ	תִּשְׁמַעַ	תִּשְׁתַּמַּעַ
תִּשְׁמַעִי	תִּשְׁמִיעִי	תִּשְׁמַעִי	תִּשְׁתַּמַּעִי
אִשְׁמַעַ	אִשְׁמִיעַ	אִשְׁמַעַ	אִשְׁתַּמַּעַ
יִשְׁמַעוּ	יִשְׁמִיעוּ	יִשְׁמַעוּ	יִשְׁתַּמַּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמַּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשְׁמַעַ	נִשְׁמִיעַ	נִשְׁמַעַ	נִשְׁתַּמַּעַ
Fut. apoc.	יִשְׁמַעַ		
מִשְׁמַעַ	מִשְׁמִיעַ	מִשְׁמַעַ	מִשְׁתַּמַּעַ

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	מָצָא	נִמְצָא	מָצָא
3. f.	מָצְאָה	נִמְצְאָה	מָצְאָה
2. m.	מָצַאתָ	נִמְצַאתָ	מָצַאתָ
2. f.	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ
1. c.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי
Plur. 3. c.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ
2. m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם
2. f.	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן
1. c.	מָצַאתִנוּ	נִמְצַאתִנוּ	מָצַאתִנוּ
Inf.	מָצֵא abs. (מִצּוֹא)	הִמְצֵא (נִמְצֵא)	מִצֵּא (מִצּוֹא)
Imp. m.	מָצֵא	הִמְצֵא	מִצֵּא
f.	מָצֵאִי	הִמְצֵאִי	מִצֵּאִי
Plur. m.	מָצְאוּ	הִמְצְאוּ	מִצְאוּ
f.	מָצְאֵנָה	הִמְצְאֵנָה	מִצְאֵנָה
Fut. 3. m.	יִמְצָא	יִמְצָא	יִמְצָא
3. f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2. m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2. f.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
1. c.	אֶמְצָא	אֶמְצָא	אֶמְצָא
Plur. 3. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה
2. m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה
1. c.	נִמְצָא	נִמְצָא	נִמְצָא
Fut. apoc. (Jussive)			
Fut. with Suff.			יִמְצְאֵנִי
Part. act.	מָצֵא pass. מִצּוֹא	נִמְצָא	מִמְצָא

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
מָצָא	הִמְצִיא	הִמָּצָא	הִתְמָצָא
מִצָּאָה	הִמְצִיָּאָה	הִמָּצָאָה	הִתְמָצָאָה
מִצָּאת	הִמְצִאת	הִמָּצאת	הִתְמָצאת
מִצָּאת	הִמְצִאת	הִמָּצאת	הִתְמָצאת
מִצָּאתִי	הִמְצִאתִי	הִמָּצאתִי	הִתְמָצאתִי
מִצָּאוּ	הִמְצִאוּ	הִמָּצאוּ	הִתְמָצאוּ
מִצָּאתֶם	הִמְצִאתֶם	הִמָּצאתֶם	הִתְמָצאתֶם
מִצָּאתָן	הִמְצִאתָן	הִמָּצאתָן	הִתְמָצאתָן
מִצָּאוּ	הִמְצִאוּ	הִמָּצאוּ	הִתְמָצאוּ
מָצָא	הִמְצִיא abs. (הִמָּצָא)	הִמָּצָא (הִמָּצָא)	הִתְמָצָא
wanting.	הִמָּצָא הִמְצִיא הִמְצִאוּ הִמָּצָאָה	wanting.	הִתְמָצָא הִתְמָצָא הִתְמָצָאוּ הִתְמָצָאָה
יִמָּצָא	יִמְצִיא	יִמָּצָא	יִתְמָצָא
תִּמָּצָא	תִּמְצִיא	תִּמָּצָא	תִּתְמָצָא
תִּמָּצָא	תִּמְצִיא	תִּמָּצָא	תִּתְמָצָא
תִּמָּצָאִי	תִּמְצִיאִי	תִּמָּצָאִי	תִּתְמָצָאִי
אִמָּצָא	אִמְצִיא	אִמָּצָא	אִתְמָצָא
יִמָּצָאוּ	יִמְצִאוּ	יִמָּצָאוּ	יִתְמָצָאוּ
תִּמָּצָאָה	תִּמְצִאָה	תִּמָּצָאָה	תִּתְמָצָאָה
תִּמָּצָאוּ	תִּמְצִאוּ	תִּמָּצָאוּ	תִּתְמָצָאוּ
תִּמָּצָאָה	תִּמְצִאָה	תִּמָּצָאָה	תִּתְמָצָאָה
נִמָּצָא	נִמְצִיא	נִמָּצָא	נִתְמָצָא
יִמָּצָא			
יִמְצִיאִי			
מִמָּצָא	מִמְצִיא	מִמָּצָא	מִתְמָצָא

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	אָכַל	נֶאֱכַל	הֵאָכִיל	הִאָכַל

Like the Verb Pe Guttural, in Paradigm C.

Inf.		אָכַל abs. (אָכּוֹל)	הֵאָכֵל (הֵאָכֹל)	הֵאָכִיל	הִאָכַל
Imp.	m.	אָכַל	הֵאָכֵל	הֵאָכֵל	
	f.	אָכְלִי	etc.	etc.	wanting.
Plur.	m.	אָכְלוּ			
	f.	אָכְלָנָה			
Fut.	3. m.	יֵאָכַל (יֵאָכֹל) ^{in p.}	יֵאָכֵל	יֵאָכִיל	יִאָכַל
	3. f.	תֵּאָכַל			
	2. m.	תֵּאָכַל			
	2. f.	תֵּאָכְלִי	etc.	etc.	etc.
	1. c.	אָכַל			
Plur.	3. mf.	יֵאָכְלוּ			
	3. f.	תֵּאָכְלָנָה			
	2. m.	תֵּאָכְלוּ			
	2. f.	תֵּאָכְלָנָה			
	1. c.	נֶאֱכַל			

Fut. Vav Conv. וַיֵּאָכַל, וַיֵּאָמַר

Part. act.	אָכַל pass.	נֶאֱכַל	מֵאָכֵל	מֵאָכַל
------------	-------------	---------	---------	---------

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	נָשׂ*	נָשׂ*	הִנִּישׁ*	הִנֵּשׁ*
3. f.		נִשְׂתָּה	הִנִּישְׂתָּה	הִנֵּשְׂתָּה
2. m.	etc.	נִשְׂתָּה	הִנִּישְׂתָּה	הִנֵּשְׂתָּה
2. f.		נִשְׂתָּה	הִנִּישְׂתָּה	הִנֵּשְׂתָּה
1. c.	regular.	נִשְׂתִּי	הִנִּישְׂתִּי	הִנֵּשְׂתִּי
Plur. 3.		נִשְׂאוּ	הִנִּישְׂאוּ	הִנֵּשְׂאוּ
2. m.		נִשְׂתֶּם	הִנִּישְׂתֶּם	הִנֵּשְׂתֶּם
2. f.		נִשְׂתֶּן	הִנִּישְׂתֶּן	הִנֵּשְׂתֶּן
1. c.		נִשְׂנוּ	הִנִּישְׂנוּ	הִנֵּשְׂנוּ

Inf. constr. הִנֵּשׁ (הִנֵּשׁ) הִנִּישׁ* (הִנֵּשׁ) הִנֵּשׁ* (נָשׂ) נִשְׂתָּה abs.

Imp. m.	נָשׂ*	הִנִּישׁ	הִנֵּשׁ	wanting.
f.	נִשְׂתָּה	הִנִּישְׂתָּה	הִנֵּשְׂתָּה	
Plur. m.	נִשְׂאוּ	הִנִּישְׂאוּ	הִנֵּשְׂאוּ	
f.	נִשְׂתָּה	הִנִּישְׂתָּה	הִנֵּשְׂתָּה	

Fut. 3. m.	יִנֵּשׁ	יִנִּישׁ	יִנִּישׁ	יִנֵּשׁ
3. f.	תִּנֵּשׁ	תִּנִּישׁ	תִּנִּישׁ	תִּנֵּשׁ
2. m.	תִּנֵּשׁ	תִּנִּישׁ	תִּנִּישׁ	תִּנֵּשׁ
2. f.	תִּנִּישׁ	תִּנִּישׁ	תִּנִּישׁ	תִּנִּישׁ
1. c.	אִנֵּשׁ	אִנִּישׁ	אִנִּישׁ	אִנֵּשׁ
Plur. 3. m.	יִנֵּשׂוּ	יִנִּישׂוּ	יִנִּישׂוּ	יִנֵּשׂוּ
3. f.	תִּנֵּשְׁנָה	תִּנִּישְׁנָה	תִּנִּישְׁנָה	תִּנֵּשְׁנָה
2. m.	תִּנֵּשׂוּ	תִּנִּישׂוּ	תִּנִּישׂוּ	תִּנֵּשׂוּ
2. f.	תִּנֵּשְׁנָה	תִּנִּישְׁנָה	תִּנִּישְׁנָה	תִּנֵּשְׁנָה
1. c.	נִנֵּשׁ	נִנִּישׁ	נִנִּישׁ	נִנֵּשׁ

The length. Fut. אִנֵּשׂה אִנִּישׂה אִנִּישׂה

Fut. apoc. יִנֵּשׁ

Part. act. מְנִישׁ מְנִישׁ מְנִישׁ מְנִישׁ

		<i>Kal.</i>		<i>Niphal.</i>
Pret. 3. m.		יָשַׁב*		נִישַׁב*
3. f.		יָשְׁבָה		נִישְׁבָה
2. m.		יָשַׁבְתָּ		נִישַׁבְתָּ
2. f.		יָשַׁבְתְּ		נִישַׁבְתְּ
1. c.		יָשַׁבְתִּי		נִישַׁבְתִּי
Plur. 3. c.		יָשְׁבוּ		נִישְׁבוּ
2. m.		יָשַׁבְתֶּם		נִישַׁבְתֶּם
2. f.		יָשַׁבְתֶּן		נִישַׁבְתֶּן
1. c.		יָשַׁבְנוּ		נִישַׁבְנוּ
Inf.		יָשֻׁב (יָשׁוּב) abs. יָשָׁב		הִישָׁב*
Imp. m.		יֵשֶׁב*	יֵרֶשׁ	הִישָׁב
f.		יֵשְׁבִי	יֵרֶשִׁי	הִישְׁבִי
Plur. m.		יֵשְׁבוּ	יֵרֶשׁוּ	הִישְׁבוּ
f.		יֵשְׁבֶנָה	יֵרֶשְׁנָה	הִישְׁבֶנָה
Fut. 3. m.		יֵשֶׁב	יֵירֶשׁ	יִישָׁב
3. f.		תֵּשֶׁב	תֵּירֶשׁ	תִּישָׁב
2. m.		תֵּשֶׁב	תֵּירֶשׁ	תִּישָׁב
2. f.		תֵּשְׁבִי	תֵּירֶשִׁי	תִּישְׁבִי
1. c.		אֵשֶׁב	אֵירֶשׁ	אִישָׁב
Plur. 3. m.		יֵשְׁבוּ	יֵירֶשׁוּ	יִישְׁבוּ
3. f.		תֵּשְׁבֶנָה	תֵּירֶשְׁנָה	תִּישְׁבֶנָה
2. m.		תֵּשְׁבוּ	תֵּירֶשׁוּ	תִּישְׁבוּ
2. f.		תֵּשְׁבֶנָה	תֵּירֶשְׁנָה	תִּישְׁבֶנָה
1. c.		נֵשֶׁב	נֵירֶשׁ	נִישָׁב
Fut. apoc. (Jussive)				
Fut. with Vav Conv.		וַיֵּשֶׁב		
Part. act.		יֹשֵׁב	יֹשׁוֹב pass.	נֹשֵׁב

	<i>Kal.</i>	<i>Niphal.</i>
Pret. 3. m.	סָב	נָסַב
3. f.	סָבָה	נָסְבָה
2. m.	סָבוֹת	נָסְבוֹת
2. f.	סָבוֹת	נָסְבוֹת
1. c.	סָבוֹתִי	נָסְבוֹתִי
Plur. 3. c.	סָבוּ	נָסְבוּ
2. m.	סָבוֹתֶם	נָסְבוֹתֶם
2. f.	סָבוֹתֶיךָ	נָסְבוֹתֶיךָ
1. c.	סָבוֹנוּ	נָסְבוֹנוּ
Inf. constr.	*סָב abs. (סָבוֹב)	הִסָב (הִסְבוֹב)
Imp. m.	סֵב	הִסָב
f.	סָבִי	הִסָבִי
Plur. m.	סָבוּ	הִסָבוּ
f.	סָבִינָה	הִסָבִינָה
Fut. 3. m.	יָסֵב	יָסֵב
3. f.	תָּסֵב	*תָּסֵב
2. m.	תָּסֵב	תָּסֵב
2. f.	תָּסֵבִי	תָּסֵבִי
1. c.	אָסֵב	אָסֵב
Plur. 3. m.	יָסְבוּ	יָסְבוּ
3. f.	תָּסְבִינָה	תָּסְבִינָה
2. m.	תָּסְבוּ	תָּסְבוּ
2. f.	תָּסְבִינָה	תָּסְבִינָה
1. c.	נָסֵב	נָסֵב
Fut. with Vav Conv.	וַיָּסֵב	
Fut. with Suff.	יָסְבִי	
Part. act.	סוֹבֵב	pass. סָבוֹב נָסֵב

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Piel.</i>	<i>Pual.</i>
הִסֵּב	הוֹסֵב	סוֹבֵב	סוֹבֵב
הִסְבָּה	הוֹסְבָה	סוֹבְבָה	סוֹבְבָה
הִסְבֹּת	הוֹסְבוֹת	סוֹבְבוֹת	סוֹבְבוֹת
הִסְבֹּת	הוֹסְבוֹת	סוֹבְבוֹת	סוֹבְבוֹת
הִסְבֹּתִי	הוֹסְבוֹתִי	סוֹבְבוֹתִי	סוֹבְבוֹתִי
הִסְבֹּו	הוֹסְבוֹ	סוֹבְבוֹ	סוֹבְבוֹ
הִסְבֹּתָם	הוֹסְבוֹתָם	סוֹבְבוֹתָם	סוֹבְבוֹתָם
הִסְבֹּתָן	הוֹסְבוֹתָן	סוֹבְבוֹתָן	סוֹבְבוֹתָן
הִסְבֹּנוּ	הוֹסְבוֹנוּ	סוֹבְבוֹנוּ	סוֹבְבוֹנוּ
הִסֵּב	הוֹסֵב	סוֹבֵב	סוֹבֵב
הִסֵּב		סוֹבֵב	
הִסְבִּי		סוֹבְבִי	
הִסְבוּ	wanting.	סוֹבְבוּ	wanting.
הִסְבִּינָה		סוֹבְבִינָה	
יִסֵּב	יֹוֹסֵב	יִסּוֹבֵב	יִסּוֹבֵב
תִּסֵּב	תוֹסֵב	תִּסּוֹבֵב	תִּסּוֹבֵב
תִּסֵּב	תוֹסֵב	תִּסּוֹבֵב	תִּסּוֹבֵב
תִּסְבִּי	תוֹסְבִי	תִּסּוֹבְבִי	תִּסּוֹבְבִי
אִסֵּב	אֹוֹסֵב	אִסּוֹבֵב	אִסּוֹבֵב
יִסְבוּ	יֹוֹסְבוּ	יִסּוֹבְבוּ	יִסּוֹבְבוּ
תִּסְבִּינָה	תוֹסְבִינָה	תִּסּוֹבְבִינָה	תִּסּוֹבְבִינָה
תִּסְבוּ	תוֹסְבוּ	תִּסּוֹבְבוּ	תִּסּוֹבְבוּ
תִּסְבִּינָה	תוֹסְבִינָה	תִּסּוֹבְבִינָה	תִּסּוֹבְבִינָה
נִסֵּב	נֹוֹסֵב	נִסּוֹבֵב	נִסּוֹבֵב
וַיִּסֵּב			
יִסְבְּנוּ (יִסְבְּכֶם)		יִסּוֹבְבִינוּ	
מִסֵּב	מוֹסֵב	מִסּוֹבֵב	מִסּוֹבֵב

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	קָם*	נָקַם*	הִקִּים*	הוּקַם*
3. f.	קָמָה	נָקֻמָה	הִקִּימָה	הוּקֻמָה
2. m.	קָמַת	נָקֻמוֹת	הִקִּימוֹת	הוּקֻמֹת
2. f.	קָמַת	נָקֻמוֹת	הִקִּימוֹת	הוּקֻמֹת
1. c.	קָמַתִּי	נָקֻמוֹתִי	הִקִּימוֹתִי	הוּקֻמֹתִי
Plur. 3. c.	קָמוּ	נָקֻמוּ	הִקִּימוּ	הוּקֻמוּ
2. m.	קָמַתֶּם	נָקֻמוֹתֶם	הִקִּימוֹתֶם	הוּקֻמֹתֶם
2. f.	קָמַתֶּן	נָקֻמוֹתֶן	הִקִּימוֹתֶן	הוּקֻמֹתֶן
1. c.	קָמַנּוּ	נָקֻמוֹנוּ	הִקִּימוֹנוּ	הוּקֻמוֹנוּ
Inf. const.	קֹם abs. (קום)*	הִקֹּם*	הִקִּים (הקם)*	הוּקַם (הקם, הקים)*
Imp. m.	קֹם	הִקֹּם	הִקִּם	
f.	קִימִי	הִקִּימִי	הִקִּימִי	wanting.
Plur. m.	קִימוּ	הִקִּימוּ	הִקִּימוּ	
f.	קִימְנָה	הִקִּימְנָה	הִקִּימְנָה	
Fut. 3. m.	יָקֹם	יָקֹם	יָקִים	יִקַּם
3. f.	תָּקֹם	תָּקֹם	תָּקִים	תִּקַּם
2. m.	תָּקֹם	תָּקֹם	תָּקִים	תִּקַּם
2. f.	תָּקֻמִּי	תָּקֻמִּי	תָּקִימִי	תִּקְמִי
1. c.	אָקֹם	אָקֹם	אָקִים	אִיקַם
Plur. 3. m.	יָקֻמוּ	יָקֻמוּ	יָקִימוּ	יִקְמוּ
3. f.	תָּקֻמְנָה	תָּקֻמְנָה	תָּקִימְנָה	תִּקְמְנָה
2. m.	תָּקֻמוּ	תָּקֻמוּ	תָּקִימוּ	תִּקְמוּ
2. f.	תָּקֻמְנָה	תָּקֻמְנָה	תָּקִימְנָה	תִּקְמְנָה
1. c.	נָקֹם	נָקֹם	נָקִים	נִיקַם
Fut. apoc.	יָקֹם		יָקֹם	
conv.	יָקֹם, וְיָקֹם		וְיָקֹם	
Fut. with suff.	יָקֻמְנִי		יָקִימְנִי	
Part. act.	קֹם pass.	נָקֹם קֹם	מִקִּים	מוּקַם

<i>Piel.</i>	<i>Pual.</i>	<i>Kal.</i>		<i>Niphal.</i>
קוּמִים*	קוּמִים*	בִּין*	בִּין*	נְבוּן*
קוּמְמָה	קוּמְמָה	בִּנָּה	בִּינָה	נְבוּנָה
קוּמְמַת	קוּמְמַת	בִּנְת	בִּינוֹת	נְבוּנוֹת
קוּמְמַת	קוּמְמַת	בִּנְת	בִּינוֹת	נְבוּנוֹת
קוּמְמַתִּי	קוּמְמַתִּי	בִּנְתִּי	בִּינוֹתִי	נְבוּנוֹתִי
קוּמְמוֹ	קוּמְמוֹ	בִּנוּ	בִּינוּ	נְבוּנוּ
קוּמְמַתִּם	קוּמְמַתִּם	בִּנְתֶּם	בִּינוֹתֶם	נְבוּנוֹתֶם
קוּמְמַתָּן	קוּמְמַתָּן	בִּנְתָּן	בִּינוֹתָן	נְבוּנוֹתָן
קוּמְמֵנוּ	קוּמְמֵנוּ	בִּנוּ	בִּינוּנוּ	נְבוּנוּנוּ
קוּמִים	קוּמִים	בִּין*	(בִּין)	הַבּוּן*
קוּמִים	wanting.	בִּין		הַבּוּן
קוּמְמִי		בִּינִי		הַקּוּם as
קוּמְמוֹ		בִּינוּ		—
קוּמְמָנָה		—		—
יְקוּמִים	יְקוּמִים	יְבִין		יְבוּן
תְּקוּמִים	תְּקוּמִים	תְּבִין		as יְקוּם
תְּקוּמִים	תְּקוּמִים	תְּבִין		
תְּקוּמִמִּי	תְּקוּמִמִּי	תְּבִינִי		
אֲקוּמִים	אֲקוּמִים	אֲבִין		
יְקוּמְמוֹ	יְקוּמְמוֹ	יְבִינוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
תְּקוּמְמוֹ	תְּקוּמְמוֹ	תְּבִינוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
נְקוּמִים	נְקוּמִים	נְבִין		
		יְבִין		
		וְיָבִין		
		יְבִינִי		
מְקוּמִים	מְקוּמִים	בּוּן	בּוּן	נְבוּן

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	גָּלָה*	נִגְלָה־	גָּלָה־
3. f.	גָּלְתָּה	נִגְלְתָּה	גָּלְתָּה
2. m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ (גָּלִיתָ)
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1. c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3. c.	גָּלוּ	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
1. c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
Inf. constr.	(גָּלוּ) (poet. גָּלוּ) (גָּלוּ) abs. גָּלוּת		
Imp. m.	גָּלָה*	הִגְלָה*	גָּלָה*
f.	גָּלִי	הִגְלִי	גָּלִי
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ
f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה
Fut. 3. m.	יִגְלָה	יִנְגְּלָה	יִגְלָה
3. f.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה
2. m.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה
2. f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי
1. c.	אִגְלָה	אִנְגְּלָה	אִגְלָה
Plur. 3. m.	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ
3. f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
2. m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
1. c.	נִגְלָה	נִנְגְּלָה	נִגְלָה
Fut. apoc.	יִגֵּל	יִנְגֵּל	יִגֵּל
Fut. with Suff.	יִגְלִי		יִגְלִי
Part. act.	גָּלָה	נִגְלָה	מִגְלָה

pass. גָּלוּ

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
גלה*	הגלה*	הגלה*	התגלה*
גלתה	הגלתה	הגלתה	התגלתה
גלית	הגלית (הגלית)	הגלית	התגלית
גלית	הגלית	הגלית	התגלית
גליתי	הגליתי	הגליתי	התגליתי
גלו	הגלו	הגלו	התגלו
גליחם	הגליחם	הגליחם	התגליחם
גליחן	הגליחן	הגליחן	התגליחן
גלינו	הגלינו	הגלינו	התגלינו

(התגלה) התגלות (הגלה) הגלות (גלה) גלות

<i>wanting.</i>	הגלה*	<i>wanting.</i>	התגלה
	הגלי		התגלי
	הגלו		התגלו
	הגלינה		התגלינה
יגלה	יגלה	יגלה	יתגלה
תגלה	תגלה	תגלה	תתגלה
תגלה	תגלה	תגלה	תתגלה
תגלי	תגלי	תגלי	תתגלי
אגלה*	אגלה	אגלה	אתגלה
יגלו	יגלו	יגלו	יתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
תגלו	תגלו	תגלו	תתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
נגלה	נגלה	נגלה	נתגלה

יגל

יתגל

יגלי

מגלה	מגלה	מגלה	מתגלה
------	------	------	-------

SUFFIXES for		1 Sing.	2 Sing. m.	2. Sing. f.	3. Sing. m.
Pret. Kal.	3. m.	קָטַלְנִי	קָטַלְהָ	קָטַלְהָ	קָטַלְהוּ } קָטְלוּ }
	3. f.	קָטַלְתִּינִי	קָטַלְתִּיהָ	קָטַלְתִּיהָ	קָטַלְתִּיהוּ } קָטַלְתִּיהוּ }
	2. m.	קָטַלְתִּנִּי } קָטַלְתִּנִּי }	—	—	קָטַלְתִּיהוּ } קָטַלְתִּיהוּ }
	2. f.	קָטַלְתִּינִי	—	—	קָטַלְתִּיהוּ } קָטַלְתִּיהוּ }
	1. c.	—	קָטַלְתִּיהָ	קָטַלְתִּיהָ	קָטַלְתִּיהוּ
Plur.	3. c.	קָטַלְנוּ	קָטַלְוּ	קָטַלְוּ	קָטַלְוּ
	2. m.	קָטַלְתִּינוּ	—	—	קָטַלְתִּיהוּ
	1. c.	—	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
Inf. Kal.		suff. nom. קָטַלְ } suff. verb. קָטַלְ }	קָטַלְ } קָטַלְ }	קָטַלְ	קָטַלְ
Imp. Kal.		קָטַלְנִי	—	—	קָטַלְהוּ
Fut. Kal.	3. m.	יִקְטַלְנִי	יִקְטַלְהָ	יִקְטַלְהָ	יִקְטַלְהוּ
	3. m.	יִקְטַלְנִי	יִקְטַלְהָ	—	יִקְטַלְנוּ
with Nun epenthetic Plur.	3. m.	יִקְטַלְנוּ	יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַלְוּ
Pret. Piel.		קָטַלְנִי	קָטַלְהָ	קָטַלְהָ	קָטַלְהוּ

3. *Sing. f.* 1 *Plur.* 2 *Plur. m.* 2 *Plur. f.* 3 *Plur. m.* 3 *Plur. f.*

קָטְלוּ	קָטְלָם	קָטְלֵכֶן	קָטְלֵכֶם	קָטְלָנוּ	קָטְלָהּ
קָטְלִיתָן	קָטְלִיתֶם	קָטְלֵהֶן	קָטְלֵהֶם	קָטְלִיתֵנוּ	קָטְלִיתָהּ
קָטְלִיתִן	קָטְלִיתִם	—	—	קָטְלִיתָנוּ	קָטְלִיתָהּ
קָטְלִיתִין	קָטְלִיתִים	—	—	קָטְלִיתֵינוּ	קָטְלִיתֵהּ
קָטְלִיתִין	קָטְלִיתִים	קָטְלִיתֵיכֶן	קָטְלִיתֵיכֶם	—	קָטְלִיתֵיהּ
קָטְלוּן	קָטְלוּם	קָטְלוּכֶן	קָטְלוּכֶם	קָטְלוּנוּ	קָטְלוּהָ
קָטְלִיתוֹן	קָטְלִיתוֹם	—	—	קָטְלִיתָנוּ	קָטְלִיתָהּ
קָטְלָנוּן	קָטְלָנוּם	קָטְלָנוּכֶן	קָטְלָנוּכֶם	—	קָטְלָנוּהָ

קָטְלוּ • קָטְלָם קָטְלֵכֶן קָטְלֵכֶם קָטְלָנוּ קָטְלָהּ

— קָטְלָם — — קָטְלָנוּ } קָטְלָהּ
קָטְלָהּ

יָקְטְלוּ	יָקְטְלָם	יָקְטְלֵכֶן	יָקְטְלֵכֶם	יָקְטְלָנוּ	יָקְטְלָהּ
יָקְטְלִיתִין	יָקְטְלִיתִים	יָקְטְלֵהֶן	יָקְטְלֵהֶם	יָקְטְלִיתֵנוּ	יָקְטְלִיתֵהּ
יָקְטְלִיתִין	יָקְטְלִיתִים	—	—	יָקְטְלִיתָנוּ	יָקְטְלִיתָהּ
יָקְטְלִיתִין	יָקְטְלִיתִים	יָקְטְלֵיכֶן	יָקְטְלֵיכֶם	יָקְטְלֵיכֶן	יָקְטְלֵיכֶם

יָקְטְלוּ יָקְטְלָם יָקְטְלֵכֶן יָקְטְלֵכֶם יָקְטְלָנוּ יָקְטְלָהּ

1. Declension.

S E C O N D

		I.	II.	III.
Sing. absol.	hero גבור	hand יד	star כוכב	name שם
— constr.	גבור	יד	כוכב	שם
Light Suffixes.	גבורי	ידי	כוכבי	שמי
	גבורה	ידה	כוכבה	שמה
Grave Suffixes.	גבורכם	ידכם	כוכבכם	שמכם
Plur. absol.	גבורים	ידים ^{Du.} ידים	כוכבים	שמות
— constr.	גבורי	ידי	כוכבי	שמות
Light Suffixes.	גבורי	ידי	כוכבי	שמותי
Grave Suffixes.	גבוריכם	ידיכם	כוכביכם	שמותיכם

Fourth Declension.

F I F T H

Sing. absol.	word דבר	grape ענב	old זקן	King מלך	book ספר
— constr.	דבר	ענב	זקן	מלך	ספר
Light Suffixes	דברי	ענבי	זקני	מלכי	ספרי
	דברה	ענבה	זקנה	מלכה	ספרה
Grave Suffixes	דברכם	ענבכם	זקנכם	מלככם	ספרכם
Plur. absol.	דברים	ענבים	זקנים	מלכים	ספרים
— constr.	דברי	ענבי	זקני	מלכי	ספרי
Light Suffixes	דברי	ענבי	זקני	מלכי	ספרי
Grave Suffixes	דבריכם	ענביכם	זקניכם	מלכיכם	ספריכם

F E M I N I N E

1. Declension.

SECOND DECLENSION.

Sing. absol.	law חקת	year שנה	sleep שנה	right- eousness צדקה
— constr.	חקת	שנת	שנת	צדקת
Light Suffixes	חקתי	שנתי	שנתי	צדקתי
	חקתה	שנתה	שנתה	צדקתה
Grave Suffixes	חקתכם	שנתכם	שנתכם	צדקתכם
Plur. absol.	חקות	שנות	שנות	צדקות
— constr.	חקות	שנות	—	צדקות
Light Suffixes	חקותי	שנותי	—	צדקותי
Grave Suffixes	חקותיכם	שנותיכם	—	צדקותיכם

DECLENSION.

3. Declension.

IV.	V.	VI.	VII.			
staff	מקל	קֶרֶם	enemy	איב	seer	חֹזֶה
	מקל	קֶרֶם		איב		חֹזֶה
	מקלי	קֶרֶדְמִי		איבי		חֹזִי
	מקלק	—		איבך		חֹזֶךָ
	מקלכם	—		איבכם		חֹזְכֶם
	מקלות	קֶרֶדְמִים		איבים		חֹזִים
	מקלות	קֶרֶדְמִי		איבי		חֹזִי
	מקלותי	—		איבי		חֹזִי
	מקלותיכם	—		איביכם		חֹזֵיכֶם

DECLENSION

	lad	power	work	fruit	death	olive
sanctuary	קֹדֶשׁ	נֶעַר	נֶצַח	פֶּעַל	פְּרִי	מִוֶּת
	קֹדֶשׁ	נֶעַר	נֶצַח	פֶּעַל	פְּרִי	מִוֶּת
	קֹדְשִׁי	נֶעָרִי	נֶצְחִי	פֶּעְלִי	פְּרִי	מִוֹתִי
	קֹדְשְׁךָ	נֶעֱרָךְ	נֶצְחֶךָ	פֶּעֲלֶךָ	פְּרִיָּךְ	מִוֹתְךָ
	קֹדְשְׁכֶם	נֶעֱרַכֶם	נֶצְחֶכֶם	פֶּעֲלֶכֶם	פְּרִיכֶם	מִוֹתֶכֶם
	קֹדְשִׁים	נֶעָרִים	נֶצְחִים	פֶּעֲלִים	(פְּרִיָּהֶם)	—
	קֹדְשִׁי	נֶעָרִי	נֶצְחִי	פֶּעֲלִי	pl. only in modern Hebrew	
	קֹדְשִׁי	נֶעָרִי	נֶצְחִי	פֶּעֲלִי	פְּרוֹת	מִוֹתִי
	קֹדְשֵׁיכֶם	נֶעֱרִיכֶם	נֶצְחֵיכֶם	פֶּעֲלֵיכֶם	פְּרִיָּךְ	מִוֹתֵיכֶם

NOUNS. § 69—72.

Third Declension.

FOURTH DECLENSION.

queen	word	desert	twig	coat
מַלְכָּה	אִמְרָה	חֲרֵבָה	יֹנְקָה	כֹּתֶנֶת
מַלְכַּת	אִמְרַת	—	יֹנְקַת	כֹּתֶנֶת
מַלְכָּתִי	אִמְרָתִי	חֲרֵבָתִי	יֹנְקָתִי	כֹּתֶנֶתִי
מַלְכָּתְךָ	אִמְרָתְךָ	חֲרֵבָתְךָ	יֹנְקָתְךָ	כֹּתֶנֶתְךָ
מַלְכָּתְכֶם	אִמְרָתְכֶם	חֲרֵבָתְכֶם	יֹנְקָתְכֶם	כֹּתֶנֶתְכֶם
מַלְכוּת	אִמְרוּת	חֲרֵבוּת	יֹנְקוּת	כֹּתֶנוּת
מַלְכוּת	אִמְרוּת	חֲרֵבוּת	יֹנְקוּת	כֹּתֶנוּת
מַלְכוּתִי	אִמְרוּתִי	חֲרֵבוּתִי	יֹנְקוּתִי	כֹּתֶנוּתִי
מַלְכוּתֵיכֶם	אִמְרוּתֵיכֶם	חֲרֵבוּתֵיכֶם	יֹנְקוּתֵיכֶם	כֹּתֶנוּתֵיכֶם

CHRESTOMATHY.

I. Abraham is commanded to offer up his child as a burnt sacrifice. (Genesis 22).

- 1 ויהי אחר הדברים האלה והאלהים נסה את-אברהם ויאמר
 2 אליו אברהם ויאמר הנני: ויאמר קחנא את-בנה את-יחידך
 3 אשר-אהבת את-יצחק ולך-לך אל-ארץ המדיה והעלהו שם
 4 לעלה על אחד ההרים אשר אמר אליך: וישכם אברהם בבקר
 5 ויחבש את-חמרו ויקח את-שני נעריו אתו ואת יצחק בנו
 6 ויבקע עצי עלה ויקם וילך אל-המקום אשר-אמר לו האלהים:
 7 ביום השלישי וישא אברהם את-עניו וירא את-המקום מרחק:
 8 ויאמר אברהם אל-נעריו שברלכם פה עס-החמור ואני והנער
 9 נלכה עד-כאן ונשתחוו ונשובה אליכם: ויקח אברהם את-
 10 עצי העלה וישם על-יצחק בנו ויקח בידו את-האש ואת-
 11 המאכלת וילכו שניהם יחדו: ויאמר יצחק אל-אברהם אביו
 12 ויאמר אבי ויאמר הנני בני ויאמר הנה האש והעצים ואיה
 13 השה לעלה: ויאמר אברהם אלהים יראה-לו השה לעלה
 14 בני וילכו שניהם יחדו: ויבאו אל-המקום אשר-אמר לו האלהים
 15 ויבן שם אברהם את-המזבח ועדך את-העצים ויעקד את-
 16 יצחק בנו וישם אתו על-המזבח מפעל לעצים: וישלח אברהם
 17 את-ידו ויקח את-המאכלת לשחט את-בנו: ויקרא אליו מלאך
 18 יהוה מן-השמים ויאמר אברהם אברהם ויאמר הנני: ויאמר
 19 אל-תשלח ירך אלי-הנער ואל-תעש לו מאומה כי עתה ידעתי
 20 כי-ירא אלהים אתה ולא חשכת את-בנה את-יחידך ממני:
 21 וישא אברהם את-עניו וירא והנה-אל אחד נאחו בסבך בקרניו
 22 וילך אברהם ויקח את-האיל והעלה לעלה תחת בנו: ויקרא
 23 אברהם שם-המקום ההוא יהוה יראה אשר יאמר היום בהר

יְהוָה יֵרָאֶה ⁷: וַיִּקְרָא מֵאֵלֶּךָ יְהוָה אֶל־אֲבֹרָהֶם שְׁנֵית מִן־הַשָּׁמַיִם ¹⁵:
 וַיֹּאמֶר בִּי ⁸ נִשְׁבַּעְתִּי נֹאמֵי־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר ¹⁶
 הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ: כִּי־כִרְךָ אֲבֹרָכָה וְהִרְבָּה ¹⁷
 אֲרֹבָה אֶת־זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכָחוּל אֲשֶׁר עַל־שֹׁפֶת הַיָּם
 וִירֵשׁ זֶרְעֶךָ אֶת־שָׁעַר אֵיבָיו: וְהִתְבָּרְכוּ בִזְרְעֶךָ כָּל־גֹּוֵי הָאָרֶץ ¹⁸
 עַקֵּב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: וַיָּשָׁב אֲבֹרָהֶם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ ¹⁹
 יַחְדָּו אֶל־בָּאָר שֶׁבַע וַיָּשָׁב אֲבֹרָהֶם בְּבָאָר שֶׁבַע:

1 § 87, 2. 2 § 84, 2. 3 § 97, 2. 4 § 92, 4. 5 § 83, 7.
 6 § 76, 2, a. 7 צִיּוֹן the south-western hill of Jerusalem to which
 מֶרֶיָה, with Solomo's temple on it, belonged, was called הַר יְהוָה
 הַר הַבַּיִת or fuller יְהוָה בֵּית יְהוָה (Isa. 2, 2.) the temple-mount-
 ain. About this mountain the proverbial adage was current:
 בְּהַר יְהוָה יֵרָאֶה on the mountain of God one is seen, i. e. is pro-
 vided for. 8 with בְּ of the person or thing by whom one swears;
 here God swears by Himself. 9 § 111, 1.

II. Birth of Moses. His flight to Midian. (Exodus 2.)

וַיֵּלֶךְ אִישׁ מִבֵּית לֹוי וַיִּקַּח אֶת־בֵּת־לֹוי: וַתֵּהֶר האִשָּׁה וַתֵּלֶד ¹
 בֵּן וַתֵּרָא אֹתוֹ כִּי־טוֹב הוּא וַתַּצְפֵּנֵהוּ שְׁלֹשָׁה יָרֵחִים: וְלֹא־זָכְלָה ³
 עוֹד הַצִּפְיָנוּ ¹ וַתִּקַּח־לּוֹ תִּבְתָּ גִמְא וַתַּחֲמֶרָה ² בַּחֲמֶר וּבִזְפֹּרֶת
 וַתִּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתִּשֶׂם בְּסוּף עַל־שֹׁפֶת הַיָּאָר: וַתַּחֲצֹב ⁴
 אֹחֲתוֹ מִרְחֹק לִדְעָה ⁴ מִה־יַּעֲשֶׂה לּוֹ: וַתֵּרֶד בַּת־פְּרָעָה לִרְחֹץ ⁵
 עַל־הַיָּאָר וַנַּעֲרָתֶיהָ הִלְכָתָה עַל־יַד הַיָּאָר וַתֵּרָא אֶת־הַתִּבָּה בְּתוֹךְ
 הַסּוּף וַתִּשְׁלַח אֶת־אִמָּתָהּ וַתִּקְחָהּ: וַתִּפְתַּח וַתֵּרָאֶהוּ ⁵ אֶת־הַיֶּלֶד ⁶
 וַהֲנִי־נֶעֱר בְּכָה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִלִּדֵּי הָעִבְרִים זֶה: וַתֹּאמֶר ⁷
 אֹחֲתוֹ אֶל־בַּת־פְּרָעָה הָאֵלֶּךָ וַיִּקְרָאֶתִּי לָךְ אִשָּׁה מִיִּנְקַת מִן־הָעִבְרִית
 וַתִּינֶק לָךְ אֶת־הַיֶּלֶד: וַתֹּאמֶר לָהּ בַּת־פְּרָעָה לֵכִי וַתֵּלֶךְ הָעַלְמָה ⁸
 וַתִּקְרָא אֶת־אִם הַיֶּלֶד: וַתֹּאמֶר לָהּ בַּת־פְּרָעָה הִילִכִי ⁶ אֶת־ ⁹
 הַיֶּלֶד הַזֶּה וַהֲנִי־קֹהוּ לִי וְאֲנִי אֶתֵּן אֶת־שִׁכְרֶךָ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד

10 וַתִּנְקְהוּ: וַיְגַדֵּל הַיָּלֶד וַתִּבְאֶהוּ לְבֵת־פְּרָעָה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא
 11 שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמִּים מְשִׁיתָהוּ: וַיְהִי בַיָּמִים הָהֵם
 וַיְגַדֵּל מֹשֶׁה וַיֵּצֵא אֶל־אָחִיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מִכָּה
 12 אִישׁ־עֹבְרִי מֵאָחִיו: וַיִּפֶּן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּךְ⁷ אֶת־
 13 הַמִּצְרִי וַיִּטְמְנֶהוּ בַּחֹל: וַיֵּצֵא בַּיּוֹם הַשְּׁנִי וְהַנָּה שְׁנֵי־אֲנָשִׁים
 14 עֹבְרִים נָצִים וַיֹּאמֶר לָרָשָׁע לָמָּה תִּכֶּה רַעֲךָ: וַיֹּאמֶר מִי שְׁמֹךְ
 15 לְאִישׁ שֶׁר וְשִׁפְט עָלֵינוּ הַלֹּהֲרֹנִי אֹתָהּ אָמַר כֹּאשֶׁר הָרַגְתָּ אֶת־
 15 הַמִּצְרִי וַיֵּרָא מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע הַדָּבָר: וַיִּשְׁמַע פְּרָעָה אֶת־
 הַדָּבָר הַזֶּה וַיִּבְקֹשׁ לַהֲרֹג אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פְרָעָה
 16 וַיָּשָׁב בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־הַבְּאֵר: וּלְכֹהֵן מִדְיָן שִׁבְעַת בָּנוֹת
 וַתִּבְאֶנָּה וַתְּדַלְּנָה⁸ וַתִּמְלֹאנָה אֶת־הַרְהָטִים לְהִשְׁקוֹת צֹאן אֲבִיהֶן:
 17 וַיָּבֹאוּ הָרָעִים וַיִּגְרְשׁוּם⁹ וַיָּקָם מֹשֶׁה וַיּוֹשַׁעַן וַיִּשְׁק אֶת־צֹאנָם:⁹
 18 וַתִּבְאֶנָּה אֶל־רְעוּאֵל אֲבִיהֶן וַיֹּאמֶר מִדּוּלַּע מִהֲרֹתָן¹⁰ בָּא הַיּוֹם:
 19 וַתֹּאמְרֶן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרָעִים וְגַם־דָּלָה דָּלָה לָנוּ
 20 וַיִּשְׁק אֶת־הַצֹּאן: וַיֹּאמֶר אֶל־בָּנָתָיו וְאִיו לָמָּה זֶה¹¹ עֹזְבֹתָן אֶת־
 21 הָאִישׁ קִרְאֵן לוֹ וַיֹּאכֵל לֶחֶם: וַיֹּאֵל מֹשֶׁה לְשִׁבְתָּ אֶת־הָאִישׁ
 22 וַיִּתֵּן אֶת־צִפְרָה בְּתוֹ לְמֹשֶׁה: וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ גֵּרְשֶׁם
 23 כִּי אָמַר גֵּר הָיִיתִי בָאָרֶץ נִכְרִיָּה: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת
 מֶלֶךְ מִצְרַיִם וַיֹּאנְחוּ בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבָדָה וַיּוֹעֲקוּ וַתַּעַל שׁוֹעָתָם
 24 אֶל־הָאֱלֹהִים מִן־הָעֲבָדָה: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר
 25 אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־עִקֵּב: וַיֵּרָא
 אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים:

1 The sibilants צ, ש and the letters ל, ק, נ sometimes are doubled for the sake of euphony (Dagesh euphonic). 2 The third f. s. suff. often without Mappik: הָ— instead of הָה—. 3 for וַתִּתְּצֵב וַתִּתְּצֵב cf. § 12, 6, B. 3. and § 14, II. 1. 4 inf. of יָדַע § 51, 4. 5 § 93, 3. 6 Hi. II. of יָלַךְ (only in imp. fem.) regul. הוֹלִיךְ. 7 § 55, b. 8 וַתְּדַלְּנָה = וַתְּדַלְּנָה fr. דָּלָה. 9 וַיִּגְרְשׁוּם for וַיִּגְרְשׁוּם, the masc. suffix sometimes used irregularly for the fem, thus צֹאנָם for צֹאן. 10 § 106, 9. 11 § 94, 6. Note.

III. The Appointment of Moses. (Exodus III.)

- ומֹשֶׁה הָיָה רֹעֶה¹ אֶת־צֹאן יִתְרוֹ חֹתֵנו כֹּהֵן מִדֵּן וַיִּנְהַג אֶת־
 הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֲרֹכָה: וַיֵּרָא מֶלֶאךָ²
 יְהוָה אֵלָיו בִּלְבַת־אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וְהָיָה הַסֵּנֶה בָּעֵר בָּאֵשׁ
 וְהַסֵּנֶה אֵינּוּ אֵכָל: ³ וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמָּרְאֶה
 הַגָּדֹל הַזֶּה: מִדּוּעַ לֹא־יָבֹעַר הַסֵּנֶה: וַיֵּרָא יְהוָה כִּי סָר לִרְאוֹת
 וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה וַיֹּאמֶר הֲנִנִי:
 וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם שָׁלֹ⁴ נַעֲלִיךָ מַעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר
 אָתָּה עומד עָלָיו אֲדַמֶּת־קֹדֶשׁ⁵ הוּא: וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אַבְרָהָ
 אֱלֹהֵי אִשְׁכָּזָר וְיִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתַּר מֹשֶׁה פָּנָיו כִּי
 יָרָא מֵהַבֵּיט אֶל־הָאֱלֹהִים: וַיֹּאמֶר יְהוָה רְאֵה רָאִיתִי אֶת־עֲנִי
 עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יָדַעְתִּי
 אֶת־מַכְאֲבוֹ: וְאֵרָד לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלַהֲעֲלֹתוֹ מִן־הָאָרֶץ
 הַהִוא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זָבֹת חֶלֶב וְרֹבֵשׁ אֶל־
 מָקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָעַמִּי וְהַכְּנַעֲנִי וְהַיִּבְנִי: וְעַתָּה
 הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־רָאִיתִי אֶת־הַלֶּחֶץ אֲשֶׁר
 מִצְרַיִם לֹחֲצִים אֹתָם: וְעַתָּה לֵכָה וְאֶשְׁלַחְךָ אֶל־פַּרְעֹה וְהוֹצֵא
 אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי
 אָנֹכִי כִי אֵלֶךְ אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם:
 וַיֹּאמֶר כִּי־רָאִהוּיָּה עֹמֵךְ וְהִדְלִיךְ הָאֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאָךְ
 אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדֵן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה: וַיֹּאמֶר
 מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אָנֹכִי בָּא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם
 אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמַרְתִּי מֶה אֲמַר
 אֲלֵהֶם: וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה⁷ וַיֹּאמֶר
 כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה⁸ שְׁלַחְנִי אֵלֵיכֶם: וַיֹּאמֶר עוֹד
 אֱלֹהִים אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם

אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה־שְּׁמִי
לְעֹלָם זֶה זְכָרִי לְדֹר דֹּר:

1 § 107, 7. Note. 2 § 37, Note I. 3 § 94, 4. 4 In the East a mark of respect and reverence. 5 § 83, 6. 6 const. st. part: fem. of זֶה. 7 I remain always the same, I am unchangeable. 8 With this name the tetragrammaton יְהוָה in the following verse is identical. (See § 18, I. Note.) The correct pronunciation of the latter was *Jahaveh* or *Jahveh*, according to the Samaritans *Jabe*.

IV. The Proclamation of the Decalogue on Mount Sinai. (Exodus 19. 20, 1—18.)

בַּחֹדֶשׁ¹ הַשְּׁלִישִׁי לִצְאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּיוֹם הַזֶּה²
בָּאוּ מִדְבַּר סִינַי: וַיַּעַן מִרְפִּידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בְּמִדְבַּר³
וַיַּחֲזֹק־שָׁם יִשְׂרָאֵל נֹגֵד הָהָר: וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיְקַרָּא⁴
אֵלָיו יְהוָה מִן־הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְהַגִּיד לְבְנֵי
יִשְׂרָאֵל: אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל־⁵
כְּנָפֵי נְשָׁרִים וָאֲבֵאתִי אֶתְכֶם אֵלַי: וְעַתָּה אִם־שָׁמְעוּ תִשְׁמְעוּ בְּקוֹלִי
וְשָׁמַרְתֶּם אֶת־דְּבָרֵי וְהִיִּיתֶם לִי סֹגְלָה מִכָּל־הָעַמִּים כִּי־לִי כָל־⁶
הָאָרֶץ: וְאַתֶּם תִּהְיוּ לִי מַמְלַכַת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֱלֹהֵי הַדְּבָרִים
7 אֲשֶׁר תִּדְבֹּר אֶל־בְּנֵי יִשְׂרָאֵל: וַיָּבֹא מֹשֶׁה וַיְקַרָּא לְזֻקְנֵי הָעָם
8 וַיִּשָּׁם לִפְנֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה: וַיַּעֲנוּ
כָל־הָעָם יַחְדָּו וַיֹּאמְרוּ כֹל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע
9 אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה אֲנֹכִי
כָּא אֵלֶיךָ בַּעֲבַד הָעָן בַּעֲבוּר יִשְׁמַע הָעָם בְּדִבְרֵי עַמְךָ וְנִסְכַּךְ
10 יֵאֱמִינוּ לְעוֹלָם וַיֹּגֵד מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה: וַיֹּאמֶר יְהוָה
אֶל־מֹשֶׁה לֹךְ אֶל־הָעָם וְקִדַּשְׁתָּם הַיּוֹם וּמָחָר וּכְבָּסוּ שַׂמְלֹתָם:
11 וְהָיוּ גִבּוֹרִים לַיּוֹם הַשְּׁלִישִׁי כִּי בְיוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לַעֲיִנִּי כָל־
12 הָעָם עַל־הָר סִינַי: וְהִגַּבְלָתִי אֶת־הָעָם סָבִיב לֵאמֹר הִשְׁמָרוּ לָכֶם
13 עֲלוֹת כְּהָר וְנִגַּע בְּקִצְחוֹ כָּל־הַנִּגַּע בְּהָר מוֹת יוֹמָת: לֹא־תִגַּע

בו יד כי־סקול יסקל או־יהו יִירָה אִם־בְּהֶמָה אִם־אִישׁ לֹא
 יִחִיה בְּמִשְׁךְ הַיֵּבֶל־הַזֶּה יַעֲלוּ בָהֶר: וַיֵּצֵא מֹשֶׁה אֶת־הָעָם 17
 לִקְרֹאת הָאֱלֹהִים מִן־הַמִּחֲנֶה וַיִּתְּצוּ בְּתַחֲתֵית הָהָר: וְהָרִסִי 18
 עֵשֶׂן כָּלוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בָּאֵשׁ וַיַּעַל עֵשֶׂן עֲשָׂנוּ כְּעֵשֶׂן
 הַכֹּבֶשֶׂן וַיִּחַר־רַד בְּלִי־הָהָר מְאֹד: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק 19
 מְאֹד מֹשֶׁה יִדְבֹּר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל: וַיִּדְבֹּר אֱלֹהִים אֶת 1
 כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ 2
 מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־ 3
 פָּנָי: לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר 4
 בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: לֹא תִשְׁתַּחֲוֶה לָהֶם 5
 וְלֹא תַעֲבֹד־ם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָנָא פֶקֶד עֵינַי אֶת 6
 עַל־בָּנִים עַל־שָׁלִשִׁים וְעַל־רִבְעִים לִשְׁנֵי־יָמִים: וַעֲשֵׂה חֶסֶד לְאֵלִפִּים 6
 לְאֶהֱבִי וּלְשֹׁמְרֵי מִצְוֹתַי: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא 7
 כִּי לֹא יִנָּקֶה יְהוָה אֶת־אֲשֶׁר־יִשָּׂא אֶת־שֵׁמוֹ לְשׁוֹא: זָכוֹר 10 אֶת־ 8
 יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת־יָמִים 11 תַּעֲבֹד וַעֲשִׂיתָ 12 כָּל־מְלָאכְתָּךְ: 9
 וַיּוֹם 18 הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא 14 תַעֲשֶׂה כָּל־ 14 מְלָאכָה 10
 אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְאִמָּתְךָ וּבְהֶמְתֶּךָ וּגְרֶךָ אֲשֶׁר בִּשְׁעָרֶיךָ:
 כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם 11
 וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם 12
 הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: כִּבְדֹּר אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּ יָמֶיךָ 12
 עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ: לֹא תִרְצָח 15: לֹא 13
 תִּנְאַף: לֹא תִגְנוֹב: לֹא־תַעֲנֶה בְּרַעְיָךְ עַד שֹׁקֶר: לֹא תַחֲמוֹד 14
 בֵּית רַעְיָךְ לֹא־תַחֲמוֹד אִשֶּׁת רַעְיָךְ וְעַבְדּוֹ וְאִמָּתּוֹ וְשׁוֹרוֹ וְחֲמֹרוֹ
 וְכָל־אֲשֶׁר לְרַעְיָךְ: וְכָל־הָעַם רֵאִים־אֶת־הַקּוֹלֹת וְאֶת־הַלִּפְיֹדִים 15
 וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עֵשֶׂן וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמֹדוּ מֵרָחֹק:
 וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יִדְבֹּר עִמָּנוּ 16
 אֱלֹהִים פֶּן־נָמוּת: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ כִּי לִבְעֹבוֹר 17

נִסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבְעִבּוֹר תִּהְיֶה יְרֵאתוֹ עַל-פְּנֵיכֶם
לְבַלְתִּי תִחַטְּאוּ:

¹ חדש the new moon, the first day on which the new moon is visible. ² On the same (the first) day. ³ The Sinai. ⁴ § 117. ⁵ מִשְׁךְ הַיּוֹבֵל or fuller מִשְׁךְ הַיּוֹבֵל (Jos. 6, 5.) to blow the trumpet in protracted sounds, i. e. continually. ⁶ § 105, 7. ⁷ תַּעֲבֹדֶם face, then person generally, פָּנַי my person, myself. ⁸ תַּעֲבֹדֶם not Ho. but Kal = תַּעֲבֹדֶם. ⁹ ל denotes here: *as to, with respect to*. ¹⁰ § 105, 4. ¹¹ § 85, 4. b. ¹² § 102. 7. ¹³ § 118. ¹⁴ § 98, 1. ¹⁵ § 104, 2.

V. Moral Laws. * (Leviticus 19, 1—4, 9—18.)

¹ וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל
וְאָמַרְתָּ² אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:
³ אִישׁ² אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת-שִׁבְתִּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
⁴ אֶל-תִּפְגֹּעַ אֶל-הָאֱלִילִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה
⁹ אֱלֹהֵיכֶם: וּבְקִצְרְכֶם³ אֶת-קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה⁴ פֶּאת שְׂדֶךְ
¹⁰ לְקִצֹּר⁴ וְלִקֵּט קִצִּירָה לֹא תִלְקֹט: וּבְרִמָּה לֹא תַעֲזוּל וּפָרַט
בְּרִמָּה לֹא תִלְקֹט לְעֵנִי וּלְגֵר תַּעֲזוּב אַתֶּם אֲנִי יְהוָה אֱלֹהֵיכֶם:
¹¹ לֹא תִגְנוּבוּ וְלֹא-תִכְחֲשׂוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא-תִשָּׁבְעוּ
¹² בִּשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא-תַעֲשֶׂק
¹⁴ אֶת-רֵעֶךָ וְלֹא-תִגְזֹל לֹא-תִלְוִין פֶּעֶלֶת שְׂכִיר אֶתְךָ עַד-בֹּקֶר: לֹא-
תִקַּל חֵרֶשׁ וּלְפָנַי עוֹר לֹא תִתֵּן מִכְשָׁל וְיִרְאֵת מִאֱלֹהֶיךָ אֲנִי
¹⁵ יְהוָה: לֹא-תַעֲשׂוּ עוֹל בְּמִשְׁפָּט לֹא-תִשָּׂא פָנֶיךָ וְלֹא תִהְדָּר
¹⁶ פָּנֶי גְדוֹל בְּצֹדֵק תִּשְׁפֹּט עַמִּיתְךָ: לֹא-תִלְוֶה רֵכִיל בְּעַמִּיתְךָ לֹא
¹⁷ תַעֲמֹד עַל-דָּם⁵ רֵעֶךָ אֲנִי יְהוָה: לֹא-תִשָּׂא אֶת-אֲחִיךָ בַלְבָּבָה
¹⁸ הוֹכֵחַ תּוֹכִיחַ אֶת-עַמִּיתְךָ וְלֹא-תִשָּׂא עָלָיו חֲטָא: לֹא-תִקֵּם וְלֹא
תִטֹּר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ⁶ כְּמוֹךָ אֲנִי יְהוָה:

¹ § 100, V. 1). ² § 98, 1. ³ The inf. with suff. like the Seghol-
ate קָטַל sometimes has Kubbutz. cf. § 45, 1. and § 66, 11. ⁴ § 106, 9.

⁵ עֹמֵד עַל to stand up *against*; דָּם the blood, i. e. the life, the slanderer standing up against the life of the slandered (Ibn Ezra).

⁶ אָהַב with accus. : to love in the widest sense, with ל of the person: to bestow love upon one, to be devoted to. (Fuerst. Lex.).

VI. The Priests Benediction. (Num. 6, 22—27.)

²² וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר
²³ כֹּה תִבְרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר¹ לָהֶם: יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ:
²⁴ יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ²: יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ
²⁵ שְׁלוֹם: וַיִּשְׁמוּ אֶת־שְׁמֵי עַל־בְּנֵי יִשְׂרָאֵל וְאֵנִי אֲבָרְכֶם:
²⁶
²⁷

¹ § 105, §. ² § 52, 8.

VII. Exhortation to love the One God. (Deut. 6, 4—9.)

⁴ שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהֲבַת אֵת יְהוָה
⁵ אֱלֹהֶיךָ בְּכָל־לֵבְכָךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים
⁶ הָאֵלֶּה אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם עַל־לֵבְכָךָ: וּשְׁנַנְתָּם¹ לְבִנְיָךְ
⁷ וְדִבַּרְתָּ בָם בְּשִׁכְבְּתְךָ בְּבִיתְךָ וּבִלְכֻתְךָ² בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
⁸ וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל־
⁹ מַזוֹזֹת בֵּיתְךָ וּבִשְׁעֶרֶיךָ:

¹ Refers to הַדְּבָרִים. ² § 51, 7.

VIII. Exhortation to revere God and to observe His commandments. (Deut. 10, 12—22.)

¹² וַעֲתָה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שָׁאֵל מֵעַמְּךָ כִּי אִם־לִירְאָה
 אֶת־יְהוָה אֱלֹהֶיךָ לִלְכֹּת בְּכָל־דְּרָכָיו וּלְאַהֲבָה¹ אוֹתוֹ וּלְעַבֵּד אֶת־
 יְהוָה אֱלֹהֶיךָ בְּכָל־לֵבְכָךָ וּבְכָל־נַפְשְׁךָ: לִשְׁמֹר אֶת־מִצְוֹת יְהוָה
¹³ וְאֶת־חֻקָּיו אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם לְטוֹב לָךְ: הֵן לִיהוָה אֱלֹהֶיךָ
¹⁴ הַשָּׁמַיִם וְשְׁמֵי הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: רַק בְּאַהֲבַתְךָ חֶשֶׁק
¹⁵

יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזֶרַעַם אַחֲרֵיהֶם בְּכֶם מִכָּל־הָעַמִּים
 16 כִּי־זֶה הוּא וּמִלַּתְם אֶת עֲרַלְתְּ לַבְּכֶם וְעַרְפְּכֶם לֹא תִקְשׁוּ
 17 עוֹד: כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאָדָמִים
 הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שָׁחַד:
 18 עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲב גֵּר לְהֵת לוֹ לֶחֶם וְשִׁמְלָה:
 19 וְאַהֲבַתְּם אֶת־הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם: אֶת־יְהוָה
 20 אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וְבוֹ תִדְבֹּק וּבִשְׁמוֹ תִשָּׁבַע: הוּא
 21 תִּהְיֶה־לְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר־עֲשֵׂה אֹתָךְ אֶת־הַגְּדֹלָתְךָ וְאֶת־
 22 הַנּוֹרָאֹת³ הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ: בִּשְׁבָעִים⁴ נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ
 מִצְרָיִמָה וְעַתָּה שָׁמָּה יְהוָה אֱלֹהֶיךָ כְּכּוֹכְבֵי הַשָּׁמַיִם לְרֹב⁵:

1 Inf. of ירא cf. § 30, 4. 2 as it is this day, just now. 3 § 84, 1.
 4 § 92, 7. 5 § 84, 3.

IX. Appointment of Joshua to succeed Moses. (Joshua 1, 1—9.)

1 וַיְהִי¹ אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־
 2 נּוּן מִשְׁרַת מֹשֶׁה לֵאמֹר: מֹשֶׁה עֶבְדִּי מָתָה וְעַתָּה קוּם עֲבֹד אֶת־
 הַיְיָדֹן הַזֶּה אֹתָהּ וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נָתַן
 3 לָהֶם לְבְנֵי יִשְׂרָאֵל: כָּל־מְקוֹם³ אֲשֶׁר־תִּדְרֹךְ בְּךָ־דֹגְלָכֶם בּוֹ⁴
 4 לָכֶם נָתַתִּיו כְּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה: מִהַמִּדְבָּר וְהַלְבִּנוֹן הַזֶּה
 וְעַד הַנָּהָר הַגָּדוֹל נְהַר־פָּרָת כָּל אֶרֶץ הַחֲתִים⁵ וְעַד־הַיָּם הַגָּדוֹל⁶
 5 מִבּוֹא הַשָּׁמֶשׁ יִהְיֶה גְבוּלְכֶם: לֹא־יִתִּיצֵב אִישׁ לִפְנֶיךָ כָּל יְמֵי
 6 חַיֶּיךָ כְּאֲשֶׁר חֵייתִי עִם־מֹשֶׁה אֹתִיהָ עִמָּךְ לֹא אֶרְפָּה וְלֹא־אֶעֱזֹבָךְ:
 7 חֹזֶק וְאַמֶּץ כִּי אֹתָהּ תִּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־
 8 נִשְׁבַּעְתִּי לְאַבְרָם לְחַת לָהֶם: רַק חֹזֶק וְאַמֶּץ מְאֹד לִשְׁמֹר
 לַעֲשׂוֹת כְּכָל־הַתּוֹרָה אֲשֶׁר צִוָּה מֹשֶׁה עֶבְדִּי אֶל־תְּסוּר מִמֶּנּוּ
 8 יָמִין וּשְׂמָאל לִמְעַן תִּשְׁכַּל בְּכָל אֲשֶׁר תִּלְךָ: לֹא־יָמוּשׁ סֵפֶר
 הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בּוֹ יוֹמָם⁷ וְלַיְלָה לִמְעַן תִּשְׁמֹר לַעֲשׂוֹת

בְּכָל־הַכְּתוּב כּו כִּי־אֵז תַּעֲלִיחַ אֶת־דֶּרֶכְךָ וְאֵז תִּשְׁפִּיל: הֲלֹא 9
צִוִּיתִךָ חֹזֶק וְאִמָּץ אֶל־תַּעֲרִץ וְאֶל־תַּחַת כִּי עִמָּךְ יְהוָה אֱלֹהֶיךָ
בְּכָל אֲשֶׁר תֵּלֵךְ:

1 § 102 Note. 2 § 73, 6. 3 § 86. 4 § 96, 2. 5 All the interior of the Phenician inland. 6 The Mediterranean Sea. 7 § 56, ב, 2. e. and § 85, 4. b.

X. David slayeth the giant Goliath. (1. Sam. 17, 1—54.)

וַיֹּאסְפוּ פְּלִשְׁתִּים אֶת־מַחְנֵיהֶם לַמִּלְחָמָה וַיֹּאסְפוּ שׁוֹכְהֵי אֲשֶׁר 1
לַיהוּדָה וַיַּחֲנוּ בֵּין־שׁוֹכְהָ וּבֵין־עֲזֹקָה בְּאֶפֶס דַּמִּים: וְשָׂאוּל וְאִישׁ־ 2
יִשְׂרָאֵל נֹאסְפוּ וַיַּחֲנוּ בְּעֵמֶק הָאֵלָה וַיַּעֲרֹכוּ מִלְחָמָה לַקְרָאת
פְּלִשְׁתִּים: וּפְלִשְׁתִּים עֹמְדִים אֶל־הָהָר מִזֶּה וַיִּשְׂרָאֵל עֹמְדִים אֶל־ 3
הָהָר מִזֶּה וַהֲנִיָּא בֵּינֵיהֶם: וַיֵּצֵא אִישׁ־הַבָּנִים מִמַּחֲנוֹת פְּלִשְׁתִּים 4
נָלִית שְׁמוּ מִנֵּת נָבְחוּ שֵׁשׁ אַמּוֹת וְזֶרֶת: וְכוֹבֵעַ נַחֲשֶׁת עַל־רֹאשׁוֹ 5
וְשִׁרְיֹן קֶשֶׁקֶשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשִּׁרְיֹן חֲמִשָּׁת־אֲלָפִים
שְׁקָלִים נַחֲשֶׁת: וּמִצַּחַת נַחֲשֶׁת עַל־דִּגְלָיו וְכִידוֹן נַחֲשֶׁת בֵּין כַּתְפָּיו: 6
וְחֵץ חֲנִיתוֹ כַּמְּנוֹר אֲרָגִים וְלַהֲבַת חֲנִיתוֹ שֵׁשׁ־מֵאוֹת שְׁקָלִים בְּרוֹזֶל 7
וְנֹשֵׂא הַצֶּנֶה הֵלֶךְ לִפְנָיו: וַיַּעֲמֵד וַיִּקְרָא אֶל־מַעֲרֹכַת יִשְׂרָאֵל 8
וַיֹּאמֶר לָהֶם לָמָּה תִּצְאוּ לַעֲרֹךְ מִלְחָמָה הֲלֹא אֲנִכִּי הַפְּלִשְׁתִּי
וְאַתֶּם עֹבְדִים לְשָׂאוּל בְּרוּ־לָכֶם אִישׁ־וִירָד אֵלַי: אִם־יֹכַל לְהִלָּחֵם 9
אִתִּי וְהִכְנִי וְהִיָּינוּ לָכֶם לַעֲבָדִים וְאִם־אֲנִי אוֹכֵל־לוֹ וְהִכְתִּיו וְהִיָּיתֶם
לָנוּ לַעֲבָדִים וְעַבְדְּתֶם אֹתָנוּ: וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי חֲרַפְתִּי אֶת־ 10
מַעֲרֹכֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תַּגִּידִי אִישׁ וְנִלְחַמָּה יָחַד: וַיִּשְׁמַע 11
שָׂאוּל וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלָה 2 וַיַּחֲתֹם 3 וַיִּרְאוּ 4
מְאֹד: וְדוֹד בֶּן־אִישׁ אֶפְרַתִּי הַזֶּה מִבֵּית־לָחֶם־יְהוּדָה וְשְׁמוֹ יִשִּׁי 12
וְלוֹ שְׁמֹנֶה בָּנִים וְהָאִישׁ בִּימֵי שָׂאוּל זָקֵן כָּא בְּאֶנְשִׁים 5: וַיִּלְכוּ 13
שְׁלֹשֶׁת בְּנֵי־יִשִּׁי הַגִּדְלִים 6 הֵלְכוּ אַחֲרֵי־שָׂאוּל לַמִּלְחָמָה וְשֵׁם
שְׁלֹשֶׁת בָּנָיו אֲשֶׁר הֵלְכוּ בַּמִּלְחָמָה אֵילִיָּא הַכְּבוֹר וּמִשְׁנֵהוּ אַבִּינָדָב

14 והשלשי שמרת: ודוד הוא הקטן ושלשה הגדלים הלכו אחרי
 15 שאול: ודוד הלך ושב מעל שאול לרעות את-צאן אביו בית
 16 לחם: ויגש הפלשתי השכם והערב ויתיצב ארבעים יום:
 17 ויאמר ישי לדוד בנו קח-נא לאחיד איפת הקליא הזה ועשרה
 18 לחם הזה והרץ הפחנה לאחיד: ואת עשרת חריצי החלב
 האלה תביא לשה האלף ואת-אחיד תפקד לשלום ואת-
 19 ערבתם תקח: ושאול והמה וכל-איש ישראל בעמק האלה
 20 נלחמים עם-פלשתים: וישכם דוד בבקר ויטש את-הצאן על-
 שמר וישא 11 וילך כאשר צוהו ישי ויבא המעגלה והחיל היצא 12
 21 אל-המערכה והרעו 13 במלחמה: ותערך ישראל ופלשתים
 22 מערכה לקראת מערכה: ויטש דוד את-הכלים מעליו על-
 יד שומר הכלים נרץ המערכה ויבא וישאל לאחיו לשלום:
 23 והוא מדבר עמם והנה איש הבנים עולה גלית הפלשתי שמו
 מנות ממערכות פלשתים ושבר בדברים האלה וישמע דוד:
 24 וכל איש ישראל בראותם את-האיש וינסו מפניו ויראו מאד:
 25 ויאמר איש ישראל הראיתם 14 האיש העלה הזה כי לחרף את-
 ישראל עלה והיה האיש אשר-יבנו יעשרנו 15 המלך עשר גדול
 26 ואת-בתו יתן-לו ואת בית אביו יעשה חפשי בישראל: ויאמר
 דוד אל-האנשים העמדים עמו לאמר מה-יעשה לאיש אשר
 יבה את-הפלשתי הלו 16 והסיר חרפה מעל ישראל כי מי
 27 הפלשתי הערל הזה כי חרף מערכות אלהים חיים: ויאמר
 28 לו העם בדבר הזה לאמר כה יעשה לאיש אשר יבנו: וישמע
 אליאב אחיו הגדול בדברו אל-האנשים ויחראף אליאב בדוד
 ויאמר למה-זה ירדת ועל-מי נמשת מעט הצאן ההנה במדבר
 אני ידעתי את-זרנה ואת רע לבבה כי למען ראות המלחמה
 29 ירדת: ויאמר דוד מה עשיתי עתה הלוא דבר 17 הוא: ויסב
 30 מאצלו אל-מול אחר ויאמר בדבר הזה וישבדו העם דבר בדבר

הָרִאשׁוֹן: וַיִּשְׁמְעוּ הַדְּבָרִים אֲשֶׁר דָּבַר דָּוִד וַיָּגִדוּ¹⁸ לַפְּנֵי־שָׂאוֹל³¹
 וַיִּקְחֵהוּ: וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל אֲלִי־פֶלֶל לִב¹⁹־אָדָם עָלָיו²⁰ עֲבָדְךָ³²
 יֵלֶךְ וְנִלְחַם עִם־הַפְּלִשְׁתִּי הַזֶּה: וַיֹּאמֶר שָׂאוֹל אֶל־דָּוִד לֹא תוּכַל³³
 לָלֶכֶת אֶל־הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֵם עִמּוֹ כִּי־נָעַר אָתָּה וְהוּא אִישׁ
 מִלְחָמָה מִנְּעָרָיו: וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל רְעָה הִנֵּה עֲבָדְךָ לְאָבִיו³⁴
 בְּצֹאֵן וּבָא הָאָרִי וְאֵת²¹־הַדּוֹב וְנִשָּׂא שָׂה מִהָעֵדֶר: וַיְצֹאֲתִי אַחֲרָיו³⁵
 וְהִכְתִּיתִי וְהִצַּלְתִּי מִפְּנֵי וַיָּקָם עָלַי וְהִחֲזִיקַתִּי בִזְקָנִי וְהִכְתִּיתִי וְהִמִּיתִיו²²:
 גַּם²³ אֶת־הָאָרִי גַם²³־הַדּוֹב הִכָּה עֲבָדְךָ וְהִנֵּה הַפְּלִשְׁתִּי הָעָרֶל³⁶
 הַזֶּה בְּאֶחָד מֵהֶם כִּי חָרַף מַעֲרֶכֶת אֱלֹהִים חַיִּים: וַיֹּאמֶר דָּוִד³⁷
 יְהוָה אֲשֶׁר הִצַּלְנִי מִיַּד הָאָרִי וּמִיַּד הַדּוֹב הוּא יִצַּלְנִי מִיַּד הַפְּלִשְׁתִּי
 הַזֶּה: וַיֹּאמֶר שָׂאוֹל אֶל־דָּוִד לֵךְ וְיְהוָה יִהְיֶה עִמָּךְ: וַיִּלְבֹּשׁ שָׂאוֹל³⁸
 אֶת־דָּוִד מִדָּוִד וְנָתַן קֹוֶעַ נְחֹשֶׁת עַל־רֹאשׁוֹ וַיִּלְבֹּשׁ אֹתוֹ שָׂרִיֶּז:
 וַיַּחְגֹּר דָּוִד אֶת־חַרְבּוֹ מֵעַל לְמַדְיוֹ וַיֵּאֵל לָלֶכֶת כִּי לֹא־נָסָה וַיֹּאמֶר³⁹
 דָּוִד אֶל־שָׂאוֹל לֹא־אוּכַל לָלֶכֶת בְּאַלֶּה כִּי לֹא נִסִּיתִי וַיִּסִּירֵם דָּוִד
 מֵעָלָיו: וַיִּקַּח מִקְלּוֹ בִידּוֹ וַיִּבְחָרְלוּ חֲמִשָּׁה חֲלָקִי²⁴ אֲבָנִים מִן־⁴⁰
 הַנָּחַל וַיִּשֶׂם אֹתָם בְּכָלִי הָרַעִים אֲשֶׁר־לוֹ וּבִיִּלְקוּט וּמִקְלָעוֹ בִידּוֹ
 וַיִּנָּשׁ אֶל־הַפְּלִשְׁתִּי: וַיֵּלֶךְ הַפְּלִשְׁתִּי הַלֵּךְ וּקָרַב אֶל־דָּוִד וְהָאִישׁ⁴¹
 נִשָּׂא הַצֶּנֶה לְפָנָיו: וַיַּבֵּט הַפְּלִשְׁתִּי וַיִּרְאֶה²⁵ אֶת־דָּוִד וַיִּבְּהוּ כִּי־⁴²
 הָיָה נָעַר וְאֶדְמָנִי עִם־יָפָה מַרְאֶה: וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד⁴³
 הַכֶּלֶב אֲנִכִּי כִּי־אָתָּה בָּא־אֵלַי בְּמִקְלֹת וַיִּקְלַל הַפְּלִשְׁתִּי אֶת־
 דָּוִד בְּאֱלֹהָיו: וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד לָכֵה אֵלַי וְאִתָּנָה אֶת־⁴⁴
 בְּשָׂרְךָ לְעֹף הַשָּׁמַיִם וּלְבֶהֱמַת הַשָּׂדֶה: וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי⁴⁵
 אָתָּה בָּא אֵלַי בְּחֶרֶב וּבַחֲנִית וּבַכִּידֹן וְאֲנִכִּי בָּא־אֵלַי בִּישֵׁם
 יְהוָה צְבָאוֹת אֱלֹהֵי מַעֲרֹכוֹת יִשְׂרָאֵל אֲשֶׁר חָרַפְתָּ: הַיּוֹם הַזֶּה⁴⁶
 יִסְגְּרָה יְהוָה בְּיָדִי וְהִכְתִּיקָה וְהִסְרֹתִי אֶת־רֹאשָׁהּ מֵעַלְיָהּ וְנָתַתִּי
 פָּגֶר מַחְנֶה פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעֹף הַשָּׁמַיִם וּלְחַיֵּית הָאָרֶץ
 וַיִּדְעוּ כָל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל: וַיִּדְעוּ כָל־הַקָּהָל הַזֶּה⁴⁷

כִּלְאָ בַחֲרֵב וּבַחֲנִית יְהוֹשִׁיעַ²⁶ יְהוָה כִּי לִיהוָה הַמִּלְחָמָה וְנָתַן
 48 אֲתָכֶם בְּיָדוֹ; וְהָיָה כִּי²⁷ קָם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לִקְרֹאת
 49 דָּוִד וַיִּמָּהֵר דָּוִד וַיִּרְץ הַמַּעֲרָכָה לִקְרֹאת הַפְּלִשְׁתִּי: וַיִּשְׁלַח דָּוִד
 אֶת־דָּוִד אֶל־הַפְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיִּךְ אֶת־הַפְּלִשְׁתִּי אֶל־
 50 מִצְחוֹ וַחֲטָבָה הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פְּנָיו אֶרְצָה: וַיַּחְזֹק²⁸ דָּוִד
 מִן־הַפְּלִיטָתִי בַקְּלַע וּבָאֶבֶן וַיִּךְ אֶת־הַפְּלִשְׁתִּי וַיִּמָּתְהוּ וַחֲרַב אֵין
 51 בְּיַד־דָּוִד: וַיִּרְץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חֲרָבוֹ
 וַיִּשְׁלֹפָה מִתַּעֲרָה וַיִּמָּתְהוּ וַיִּכְרַת־בָּהּ אֶת־דָּאִשׁוֹ וַיִּרְאוּ
 52 הַפְּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיָּנֻסוּ: וַיָּקֻמוּ אַנְשֵׁי יִשְׂרָאֵל וַיְהוּדָה
 וַיָּרֻעוּ וַיִּדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בּוֹאֶךָ²⁹ גַּיָּא וְעַד שְׁעָרֵי עֶקְרוֹן
 53 וַיִּפְּלוּ חֲלָלִי פְּלִיטָתִים בְּדֶרֶךְ שְׁעָרִים וְעַד־נָתַתָּ וְעַד־עֶקְרוֹן: וַיֵּשְׁבוּ
 54 בְּנֵי יִשְׂרָאֵל מִדֶּלֶק אַחֲרֵי פְּלִיטָתִים וַיִּשְׁפּוּ אֶת־מַחֲנֵיהֶם: וַיִּקַּח
 דָּוִד אֶת־דָּאִשׁ הַפְּלִשְׁתִּי וַיִּבְאֵהוּ יְרוּשָׁלַם וְאֶת־כְּלָיו שָׁם
 בָּאֵהֱלוֹ:

1 § 85, 4. 2 § 83, 10. 3 § 52, Note II. 4 יִרְאָ fut. יִרְאוּ, ex-
 ceptionally יִרְאוּ cf. v. 24. 5 the *old* men: some read בָּא = בִּישָׁנִים
 to advance in days, years. 6 § 91, 3. 7 § 105, 7. 8 § 85,
 4. 9 § 105, 6, 7. 10 and thou shalt take a *pledge* in return from
 them, i. e. a token of their happiness. (Fuerst. Lex.) 11 sc. רָגְלָיו
 cf. Gen. 29, 1. 12 § 96, 7. 13 fr. רוּעַ. 14 ר was in this word
 doubly pronounced. 15 = יַעֲשִׂירֵנוּ; 16 § 22, Note. 17 an en-
 quiry. 18 § 76, 2, c, 19 נָפַל לֵב to lose heart, courage. 20 עָלָיו
 refers either to Goliath, or to אָרִם, cf. Ps. 42, 7. 142, 4.
 21 § 76, 4. Note or אֵת = with, § 75, 5. 22 כָּתָה. Hi. הִכְתָּם
 § 53, 7. 23 § 117. 24 § 83, 7. 25 regular וַיִּרְא. 26 for יוֹשִׁיעַ.
 27 § 114, d. 28 § 91, 2. 29 § 76, 2. d.

XI. Solomo's Wisdom. (1. Kings 3, 5—28.)

5 בִּנְבִיעוֹן נִרְאָה יְהוָה אֶל־שְׁלֹמֹה בְּחֻלּוֹם הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים
 6 שְׂאֵל מָה אֲתוֹן־לָךְ: וַיֹּאמֶר שְׁלֹמֹה אֶתָּה עֹשִׂיתָ עִם־עַבְדְּךָ דָּוִד

אָבִי חֹסֶד גָּדוֹל בְּאִשֶּׁר הִלֵּךְ לִפְנֵיהָ בְּאֵמֶת וּבִצְדָקָה וּבִישִׁרֹת
לִכְבֹּעַ עִמָּךְ וּתְשַׁמְרֵנִי אֶת־הַחֹסֶד הַגָּדוֹל הַזֶּה וְתִתְּנֵנִי בְּיָשׁוּעַ
עַל־כִּסְאוֹ בַּיּוֹם הַזֶּה: וְעַתָּה יְהוָה אֱלֹהֵי אֲתָהּ הַמַּלְכָּה אֲתָּה־
עֲבֹדָה תַּחַת דָּוִד אָבִי וְאֲנֹכִי נַעֲרִי קָטָן לֹא אֶרְעֶה צֶאֱת וּבֹא־
וְעֲבֹדָה בְּתוֹךְ עַמָּךְ אֲשֶׁר בְּחֶרֶת עֲסָדָב אֲשֶׁר לֹא־יִמְנָה וְלֹא־
יִסְפָּר מְרֹב: וְנָתַתְּ לְעֲבֹדָה לֵב שֹׁמֵעַ לִשְׁפֹּט אֶת־עַמָּךְ לְהַבְיִן
בִּי־טוֹב לָרַע כִּי מִי יוֹכֵל לִשְׁפֹּט אֶת־עַמָּךְ הַכָּבֵד הַזֶּה: וַיִּיטֹב
הַדָּבָר בְּעֵינֵי אֲדָנִי כִּי שָׁאֵל שְׁלֹמֹה אֶת־הַדָּבָר הַזֶּה: וַיֹּאמֶר
אֱלֹהִים אֵלָיו יַעַן אֲשֶׁר שָׁאֵלְתָּ אֶת־הַדָּבָר הַזֶּה וְלֹא־שָׁאֵלְתָּ לָךְ
יָמִים רַבִּים וְלֹא־שָׁאֵלְתָּ לָךְ עֶשֶׂר וְלֹא שָׁאֵלְתָּ נַפְשׁ אִיְבִיךָ וְשָׁאֵלְתָּ
לָךְ הַבִּין לִשְׁמֹעַ מִשְׁפָּט: הִנֵּה עָשִׂיתִי³ כְּדָבָרְךָ הִנֵּה נָתַתִּי לָךְ
לֵב חָכָם וְגִבּוֹן אֲשֶׁר כְּמוֹהָ לֹא־הָיָה לִפְנֵיהָ וְאַחֲרֶיהָ לֹא־יָקוּם כְּמוֹהָ:
וְגַם אֲשֶׁר לֹא־שָׁאֵלְתָּ נָתַתִּי לָךְ גַּם־עֶשֶׂר גַּם־כְּבוֹד אֲשֶׁר לֹא־
הָיָה כְּמוֹהָ אִישׁ בְּמַלְכִּים כָּל־יָמָיךְ: וְאִם תִּלֵּךְ בְּדַרְכֵי לִשְׁמֹר
חֻקִּי וּמִצְוֹתֵי בְּאִשֶּׁר הִלֵּךְ דָּוִד אֲבִיךָ וְהֶאֱרַכְתִּי אֶת־יָמֶיךָ: וַיִּקֶּץ
שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמֵד לִפְנֵי אֲרוֹן בְּרִית־יְהוָה
וַיַּעַל עֲלוֹת וַיַּעַשׂ שְׁלֹמִים וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו: אִז־⁴ תִּבְאֵנָה
שְׁתֵּים נָשִׁים זָנוֹת אֶל־הַמֶּלֶךְ וְתַעֲמִדְנָה לִפְנָיו: וְתֹאמַר הָאִשָּׁה
הָאֶחָת כִּי אֲדָנִי אָנִי וְהָאִשָּׁה הַזֹּאת יָשְׁבַת בְּבֵית אֶחָד וְאֶלֶר עִמָּה
בְּבֵית: וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי לְלִדְתִּי⁵ וַתֵּלֶךְ גַּם־הָאִשָּׁה הַזֹּאת
וְאֲנִי וַיַּחֲדוּ אִין־זֶר אֶתְנֵנוּ בְּבֵית זִוְלָתִי⁶ שְׁתֵּים־אֲנַחְנוּ בְּבֵית:
וַיָּמָת בְּהָאִשָּׁה הַזֹּאת לֵילָה אֲשֶׁר שָׁכְבָה עִלָּיו: וְתִקֶּם בְּהוֹךְ¹⁹
הַלֵּילָה וְתִקַּח אֶת־בְּנֵי מֵאֲצִלִּי וְאֶמְתָּה⁷ יִשְׁנָה וְתִשְׁכַּיְבֶהוּ בְּחִיקָה
וְאֶת־בְּנֵה הַמֵּת הַשְּׁכִיבָה בְּחִיקִי: וְאִקֶּם בְּבֹקֶר לְהִינִיק אֶת־בְּנֵי²⁰
וְהִנֵּה־מֵת וְאֶתְבּוֹנֵן אֵלָיו בְּבֹקֶר וְהִנֵּה לֹא־הָיָה בְּנֵי אֲשֶׁר יִלְדָתִי:
וְתֹאמַר הָאִשָּׁה הָאֶחָת לֹא כִּי־בְנֵי הָחַי וּבְנֵי הַמֵּת וְהִנֵּה אֶמְתָּה
לֹא כִּי בְנֵי הַמֵּת וּבְנֵי הָחַי וְתִדְבַרְנָה לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ²³

זאת אמרת זה⁸ בני יחיי ובנך המת וזאת אפסות לא כי בנך
 24 המת ובני החי⁹: ויאמר המלך קחו לי־חרב ויביאו החרב לפני
 25 המלך: ויאמר המלך גזרו את־הילד החי לשנים ותנו את־
 26 החצי לאחת ואת־החצי לאחת⁹: ותאמר האשה אשר־בנה
 החי אל־המלך כי־נכמרו רחמיה על־בנה ותאמר בי אדני תנו
 לה את־הילד החי והמת אל־תמיתהו וזאת אמרת גם־לי גם־
 27 לך לא יהיה גזרו¹⁰: ויען המלך ויאמר תנולוה את־הילד החי
 28 והמת לא תמיתהו היא אמו: וישמעו כל־ישראל את־המשפט
 אשר שפט המלך ויראו מפני המלך כי ראו כי חכמת אלהים
 בקרבו לעשות משפט:

1 Inexperienced. 2 יצא וּבא to go out and in, denotes metaphorically the actions and conduct of a man. (Fuerst Lex.)
 3 § 100, III. a) 4 § 101, II. כ. 5 § 83, 11, (c). 6 '— paragogic = זולת. 7 An expression of humility for I. 8 § 94. 2.
 9 In pause. 10 § 34, 6.

. XII. The happiness of the godly, the misery of the wicked (Ps. 1.)

1 אשרי¹ האיש אשר לא הלך בעצת רשעים ובדרך חטאים
 2 לא עמד ובמשכב לצים לא ישב: כי אם בתורת יהוה חפצו
 3 ובתורתו יהגה יומם ולילה: והיה כעץ שתול על־פלג־ימים
 אשר פרו יתן בעתו ועליו לא־יבול וכל אשר־יעשה יצליח:
 4 לא־כן הרשעים כי אם־כמץ אשר־תדפנו² רוח: על־כן לא־
 5 יקמו רשעים במשפט וחטאים בערת צדיקים: כי־יודע יהוה
 6 דרך צדיקים ודרך רשעים תאבד:

1 אשר happiness; only in plur. construct in the character of an interjection: O the happiness of the man! 2 § 44, 5.

XIII. The character of a godly man. (Ps. 15.)

1 מזמור לדוד¹ יהוה מִי־גִוֹר בְּאַהֲלָה מִי־שָׁכֵן בְּהַר קֹדֶשׁ:

הוֹלֵךְ² תָּמִים³ וּפָעַל צֶדֶק וּדְבַר אֱמֶת בְּלִבּוֹ: לֹא־רָגַל עַל־⁴
 לִשְׁנוֹ לֹא־עָשָׂה לְרַעְהוּ רָעָה וְחִרְפָּה לֹא־נָשָׂא עַל־קִרְבוֹ: נִבְזָה⁴
 בְּעֵינָיו נִמְאָס⁵ וְאֶת־יְרֵאֵי יְהוָה יִכְבֵּד נִשְׁבַּע לְהָרַע⁶ וְלֹא־יָמִיר:
 כִּסְפוֹ לֹא־נָתַן בְּנֶשֶׁךְ וְשֹׁחַד עַל־נֶקִי לֹא לָקַח עֲשֵׂה־אֱלֹהִים לֹא⁵
 יָמוּט לְעוֹלָם:

1 § 83, 11, 2 § 107, 4. 3 Accusative, § 85, 4. c) and § 75, 2, Note. 4 לֹא־רָגַל עַל ל' to bear slander upon his tongue, i. e. to slander. 5 The subject of the clause. 6 Inf. fr. רָעַע, supply לוֹ to do evil to himself, i. e. to his own hurt, cf. 3 Mos. 5, 4.: לְהָרַע אוֹ לְהַטִּיב.

XIV. Confidence in God's grace. (Ps. 23.)

מִזְמוֹר לְדוֹד יְהוָה רָעִי לֹא אַחֲסֵר: בְּנֹאֲוֹת דְּשֹׂא־יָרְבִּיצִי עַל־¹
 מִי מְנוּחָה יִנְהַלְנִי: נֶפֶשִׁי יִשׁוּבֵב¹ יִנְחֵנִי בְּמַעְגַּל־צֶדֶק לְמַעַן שְׂמוֹ:³
 גַּם כִּי־אֵלֶךְ בְּגֵיא צַלְמוֹת² לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי שְׁבִטָךְ⁴
 וּמִשְׁעֲנִיתֶךָ הִמָּה יִנְחֵמֵנִי: תַּעֲרֶךְ לִפְנֵי שְׁלַחַן נֹגֵד צִרְדֵי דִשְׁנָת⁵
 בִּשְׂמֵן רֹאשִׁי כּוֹסֵי רִוְיָה³: אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי⁶
 וְיִשְׁבְּתִי⁴ בְּבֵית־יְהוָה לְאֹרֶךְ יָמִים:

1 To lead back, refresh (the soul). 2 Shadow of death = the thickest darkness, cf. § 91, c). 3 Abundance; in poetry often an abstract noun takes the place of an adjective, = my cup is abundant, overflowing. 4 = וְיִשְׁבְּתִי, as רַד (Jud. 19, 11.) for יָרַד.

XV. God's excellency and providence. (Ps. 113.)

הַלְלוּ־יָהּ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם יְהוָה¹
 מְבָרֵךְ מִעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ עֹד־מִבּוֹאֹ מְהַלֵּל שֵׁם³
 יְהוָה: רֹם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי בֵיהוָה⁴
 אֱלֹהֵינוּ הַמְּגִבִּיהַי¹ לְשִׁבְתָּ: הַמְּשַׁפִּילִי¹ לְרֹאוֹת בִּשְׁמַיִם וּבָאָרֶץ:⁶
 מְקִימֵי מַעֲקָר דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבִי² עַם־נִדְרִיכִים⁷

9 עַם נִרְיִי עִמּוֹ! מוֹשִׁיבִי עֶקְרֶת³ הַבַּיִת אִם⁴ הַבָּנִים שְׂמַחָה⁵
הַלְלוּ־יָהּ:

1 § 106, 9 and page 17 Note I. 2 Inf. with paragogic — in poetry not unfrequent. 3 Barrenness was considered among the Hebrews a great ignominy, cf. 1. Sam. c. 1. 4 Accusative, answering the question *where*? § 85, 4. or apposition to 3 = as a. 5 § 83, 10.

XVI. * Israel's exodus from Egypt. (Ps. 114.)

1 בָּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעָו: הֵיחַת יְהוּדָה¹
2 לָקְדְּשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו²: הַיָּם רָאָה וַיָּנֶם הַיַּרְדֵּן יִסֵּב לְאַחֲוֹר:
3 הַהָרִים רָקְדוּ³ כְּאֵילִים נִבְעוֹת כִּבְנֵי־צֹאן: מַחֲלֶה הַיָּם כִּי תָנוּם⁴
4 הַיַּרְדֵּן תִּסֵּב לְאַחֲוֹר: הַהָרִים תִּרְקְדוּ כְּאֵילִים נִבְעוֹת כִּבְנֵי־צֹאן:
5 מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הִהֲפֹכִי הַצֹּר⁶
6 אֲנִים־מִיָּם⁷ חֲלָמִישׁ לִמְעִינוֹ⁸־מִיָּם:

1 § 57, Note. 2 The plural poetically, § 82, 5. 3 Cf. Exodus 19, 18, 4 Cf. Exod 17, 6. 5 § 59 Note II.

XVII. Feelings of an exile in captivity. (Ps. 137.)

1 עַל־נְהַרֹת בָּבֶל שָׁם יִשְׁבְּנוּ גַם־בְּכִינוּ בִּזְכָּרֵנוּ אֶת־צִיּוֹן: עַל־
2 עַרְבִים בְּתוֹכָהּ¹ תִּלְיֵנוּ בְּנֹרוֹתֵינוּ: כִּי שָׁם שְׁאַלְנוּ שׁוֹבֵינוּ דְּבָרֵי־
3 שִׁיר וְתוֹלְלֵינוּ שְׂמַחָה שִׁירֵנוּ לָנוּ מִשִּׁיר² צִיּוֹן: אֵיךְ נִשְׁרֹא אֶת־
4 שִׁיר־יְהוָה עַל אֲדָמַת נָכָר: אִם־אֲשַׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי³:
5 תִּדְבֹּק לְשׁוֹנִי לַחֲבִי אִם־לֹא אֲזַכְּרִי⁴ אִם־לֹא אֶעֱלֶה אֶת־יְרוּשָׁלַם
6 עַל רֹאשׁ⁵ שְׂמַחָתִי: זָכֹר יְהוָה לִבְנֵי אֲדָוִם אֵת יוֹם⁶ יְרוּשָׁלַם
7 הָאֹמְרִים עָרוֹ⁷ עָרוֹ עַד הַיָּסוֹד בָּהּ: בֵּת־בָּבֶל הַשְׂדֻדָּה אֲשֶׁר־
8 שִׁישְׁלִם־לָךְ אֶת־גְּמֻלָּךְ שְׂגֻמָּתָ לָנוּ: אֲשֶׁר־יִשְׁאַחוּ וְנִפֹּץ אֶת־
9 עוֹלָלֶיךָ אֶל־הַסַּלֵּעַ:

1 Refers to Babel, 2 Of the song = one of the songs. 3 Let my right forget to do its duty, or play on an instrument

(Kimehi) ⁴ poetically = אֶזְכְּרָה. ⁵ The summit = the highest joy. ⁶ The day of downfall, misfortune. ⁷ Inf. Pi; to lay bare the ground יסוד i. e. to destroy to the ground. ⁸ In poetry very common, either for the city or the inhabitants. ⁹ Cf. 2 Kings 8, 12.

XVIII. The preciousness and true character of wisdom. (Job 28, 12 — 28.)

¹² וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאִי זֶה ¹ מְקוֹם בִּינָה: לֹא יֵדַע אָנוּשׁ
¹³ עֲרֶכָה וְלֹא תִמְצָא בָאָרֶץ הַחַיִּים: תְּהוֹם אָמַר לֹא בִי-הִיא וַיֵּם
¹⁴ אָמַר אֵין עֲמָרִי: לֹא-יִתֵּן סָגוֹר תַּחְתֶּיהָ וְלֹא יִשְׁקַל כֶּסֶף מַחִירָה:
¹⁵ לֹא תִסְלַח בְּכֶתֶם אֶפִּיר בְּשֶׁהֶם יָקָר וְסָפִיר: לֹא-יַעֲרֹכְנָה זָהָב
¹⁶ וְזָכוּכִית וְתַמּוּרָתָהּ ² כְּלִי-פֶזֶז: רֵאשִׁמוֹת וְנָבִישׁ לֹא יִזְכֹּר וּמִשָּׁךְ חֲכָמָה
¹⁷ מִפְּגִינִים: לֹא-יַעֲרֹכְנָה פִטְרֵת-כּוֹשׁ בְּכֶתֶם טָהוֹר לֹא תִסְלַח:
¹⁸ וְהַחֲכָמָה מֵאֵין תָּבוֹא וְאִי זֶה מְקוֹם בִּינָה: וְנִעְלָמָה מֵעֵינַי כָּל-
²⁰ חַי וּמַעֲוֹף הַשָּׁמַיִם נִסְתָּרָה: אֲבָדוֹן וּמָוֶת אָמְרוּ בְּאִזְנֵינוּ שָׁמַעְנוּ
²¹ שְׁמָעָה: ³ אֱלֹהִים הֵבִין דְּרָכָהּ וְהוּא ⁴ יָדַע אֶת-מְקוֹמָהּ: כִּי-הוּא
²² לִקְצוֹת-הָאָרֶץ יָבִיט תַּחַת כָּל-הַשָּׁמַיִם יִרְאֶה: לַעֲשׂוֹת לְרוּחַ
²³ מִשְׁקָל וַיִּמֵּס תֵּכֶן בְּמִדָּה: בָּעֲשָׂלוּ לִפְטָר חָק וְדָרְךָ לַחַיִּיז קוֹלוֹת:
²⁴ אִזּוּ רֵאָה וַיִּסְפָּרָה הַכִּינָה וְנִסְתָּרָה: וַיֹּאמֶר לְאָדָם הֵן יִרְאֶת
²⁵ אֲדָנִי הִיא חֲכָמָה וְסוֹר מֵרַע בִּינָה:

¹ § 94, 6 Note. ² Supply the antecedent לא. ³ § 93, 6.
⁴ § 93, Note.

XIX. Judah is threatened for her ingratitude and rebellion. (Isa. 1, 1 — 21.)

¹ חַיִּיזוֹן יִשְׁעֶיהָ בְּ-דָאמוֹן אֲשֶׁר חָזָה עַל-יְהוּדָה וִירוּשָׁלַם בִּימֵי
² עֲזִיָּהוּ יוֹתָם אָחִיו יְחֻזְקִיָּהוּ פִלְכִי יְהוּדָה: שָׁמְעוּ שְׁמִים וְהִאֲזִינִי
³ אָרֶץ כִּי יְהוָה דִּבֶּר בְּגִים גְּדִלְתִּי וְרוּמְמִתִּי וְהֵם פָּשְׁעוּ כִּי: יָדַע
שׁוֹר קָנְהוּ וַחֲמוֹר אָבוּם בַּעֲלִיו יִשְׂרָאֵל לֹא יָדַע עָמִי לֹא הִתְבּוֹנֵן:

4 הוּי גוֹי חָטָא עִם כְּבֹדִי עוֹן זָרַע מְרַעִים בָּנִים מִשְׁחִיתִים עֲזָבוּ
 5 אֶת־יְהוָה נֶאֱצָו אֶת־קְדוֹשׁ יִשְׂרָאֵל נִזְדָּרוּ אַחֲזָרוּ: עַל־מָה² תָּבוּ
 6 עוֹד תּוֹסִיפוּ סָרָה בְּלִדְרָאשׁ לְחַלִּי³ וּכְלִלְכָב דָּי: מִכְּבִּירֵגֶל וְעַד־
 רֹאשׁ אֵיזָבוּ מִתָּם פָּצַע וַחֲבוּרָה וּמִכָּה טְרִיה לֹא־זָרוּ⁴ וְלֹא חִבְּשׁוּ
 7 וְלֹא רִכְּכָה בִשְׁמֹן: אֲרֻצְכֶם שְׁמֵמָה עֲרִיכֶם שְׁרָפוֹת אֵשׁ אֲדַמְתֶּכֶם
 8 לְנִגְדְּכֶם זָרִים אֲכָלִים אֹתָהּ וּשְׁמֵמָה כְּמַהֲפַכַת זָרִים: וְנוֹתַרְהָ
 9 בַּת־צִיּוֹן כְּסָפָה בְּכָרֶם כְּמִלּוֹנָה בְּמִקְשָׁה בְּעִיר נְצוּרָה: לֹוִי יְהוָה
 צָבָאוֹת הוֹתִיר לָנוּ שְׁרִיר כְּמַעֵט כְּסֵדֶם הָיִינוּ לַעֲמֻדָה דְּמִינוּ:
 10 שְׁמָעוּ דְּבַר־יְהוָה קִצִּינוּ סֵדֶם הָאֲזִינוּ תּוֹרַת אֱלֹהֵינוּ עִם עֲמֻדָה:
 11 לָמָּה לִי רִבְזוּבְחִיכֶם יֹאמֶר יְהוָה שְׁבַעֲתִי עֲלוֹת אֵילִים וַחֲלָב
 12 מְרִיאִים וְדָם פְּרִים וּבְכִשִּׁים וְעֵתוּדִים לֹא חִפְצָתִי: כִּי תִבְאוּ
 13 לְרֹאוֹת⁵ פָּנֵי⁶ מִי־בִקֵּשׁ זֹאת מִי־דָכֶם רָמַם⁷ חֲצָרִי: לֹא תוֹסִיפוּ
 הִבִּיא מִנְחַת־שׂוֹא קִטְרֹת תוֹעֵבָה הִיא לִי חֹדֶשׁ⁸ וְשִׁבְתָּ קְרָא
 14 מִקְרָא לֹא־אוּכַל⁹ אֲנִי וְעֲצָרָה: חֲדָשִׁים וּמוֹעֲדֵיכֶם שְׁנָאָה נִפְשִׁי
 15 הָיוּ עָלַי לְטָרַח¹⁰ נִלְאִיתִי נִשְׂא¹¹: וּבְפֶרֶשְׁכֶם¹² כְּפִיכֶם אֲעֲלִים
 עֵינֵי מִכֶּם נִם כִּי־תִרְבוּ תִפְלָה אֵינִי שִׁמְעֵי יְדִיכֶם דְּמִים מְלֹאוּ:
 16 רַחֲצוּ הַזְכוּ¹³ הִסִּירוּ רַע מֵעַל־לִיכֶם מִגִּדֵּר עֵינֵי חֲדָלוּ הָרַע: לְמָדוּ
 17 הִיטִב¹⁴ דְּרָשׁוּ מִשְׁפָּט אֲשֶׁר־וּ חֲמוּץ שִׁפְטוֹ יְתוֹם רִיבִי¹⁵ אֲלֻמְנָה:
 18 לְכוּ־נָא וְנוֹכַחְהָ¹⁶ יֹאמֶר יְהוָה אִם־יְהִיו חֲטָאֵיכֶם כְּשָׁנִים כְּשִׁלְג
 19 יִלְבִּינוּ אִם־יֵאָדְמוּ כְּתוֹלַע כְּצֶמֶר יִהְיוּ: אִם־תֵּאָבוּ וּשְׁמַעְתֶּם
 20 טוֹב הָאָרֶץ תֹּאכְלוּ: וְאִם־תִּמְאָנוּ וּמִרִיתֶם חֶרֶב¹⁷ תֹּאכְלוּ כִּי
 פִּי יְהוָה דִּבֶּר:

1 § 65, 5. 2 Upon what? 3 Supply הָיָה, with following ל to become, § 84, 1: to become sick. 4 זָרוּ (Kal in the form זָר) = להראות. 6 פָּנֵי = לפני before me. 7 Apposition to זאת. 8 Cf. 2 Kings, 4, 23. 9 Supply לִשְׂאת to bear. 10 On the Kaments of ל see § 18, II. 3. 11 Inf. const. of נִשְׂא, more frequently שָׂא and שָׂאת. 12 = פֶּרֶשְׁכֶם inf. Pi., Tsere becoming Chirek. 13 For הַזְכוּ § 39, 3. 14 § 105, 5. 15 Supply רִיב. 16 Niphal here reciprocal § 26, 1. 17 § 85, 5.

XX. Description of the Messianic time. (Isa. 11.

1 — 10.

וַיֵּצֵא חֹמֶר מִגִּזְעֵי שֵׁי וַנֶּצֶר מִשְׂרָשָׁיו יִפְרֶה: וְנָחָה עָלָיו רוּחַ¹
 יְהוָה רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה וְגִמְרָה רוּחַ דַּעַת וִירָאָת
 יְהוָה: וְהָרִיחוּ² בִּירָאָת יְהוָה וְלֹא-לִמְרֹאָה עֵינָיו יִשְׁפּוּט וְלֹא-³
 לְמַשְׁמַע אָזְנוֹ יוֹכִיחַ: וְשִׁפְט בְּצִדֵּק דָּלִים וְהוֹכִיחַ בְּמִישׁוֹר לַעֲגוּרִי-⁴
 אֶרֶץ וְהִכָּה-אֶרֶץ בְּשֹׁבֵט פִּיו וּבְרוּחַ שְׁפָתָיו יִמִּית רָשָׁע: וְהָיָה⁵
 צִדִּיק אֲזוּר מִתְּנוּי וְהֶאֱמוּנָה אֲזוּר חֲלָצִיו: וְגַר זֶאֱב עִם-כֶּבֶשׂ⁶
 וְנֹמֵר עִם-גָּדִי יִרְבֵּץ וְעֹגֵל וּכְפִיר וּמְרִיא יַחְדָּו וְנֶעֱר קֶטֶן נִהְגָּ בָם:
 וּפְרִיָּה וְדֹב תִּרְעֶנָּה יַחְדָּו יִרְבְּצוּ יִלְדִּיהֶן וְאִלְמָה כְּבָקָר יֹאכֵל-⁷
 תֶּבֶן: וְשִׁעִשְׁעוּ⁸ יוֹנֵק עַל-חֹדֶר פֶּתֶן וְעַל מְאוֹרֵת צִפְעוֹנִי גְמוּל יִדּוּ⁹
 הָדָה: לֹא-יִרְעוּ¹⁰ וְלֹא יִשְׁחִיתוּ בְּכָל-חֹדֶר קִדְשֵׁי בֵּית-מִלְאָה הָאֶרֶץ
 דַּעַת⁴ אֶת-יְהוָה כָּמִים לִים⁵ מִכְּסִים: וְהָיָה בְּיוֹם הַהוּא שְׂרָשׁ⁶
 יִשִּׁי אֲשֶׁר עֹמֵד לִגַּם עַמִּים אֵלָיו גּוֹיִם יִדְרֹשׁוּ וְהִיתָה מִנְחָתוֹ כְּבוֹד:

1 His delight, הָרִיחַ with כ to smell with pleasure, hence generally to enjoy, delight in. 2 Pilpel of שָׁעַע. 3 § 76, 2. c. 4 Inf. of יָדַע § 30, 4, hence with following אֶת. 5 כִּסָּה commonly with עַל, here with ל. 6 § 86, 3 b.

XXI. Jeremiah's letter to the captives in Babylon. (Jer. 29, 4 — 14.)

כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְכָל-הַגּוֹלָה אֲשֶׁר-⁴
 הִגְלִיתִי מִירוּשָׁלַם בְּבָלָה: בְּנוּ בָתִּים וְשִׁבוּ וְנִטְעוּ גִּטּוֹת וְאָכְלוּ⁵
 אֶת-פְּרִיָּן: קָחוּ נָשִׁים וְהוֹלִידוּ בָנִים וּבָנוֹת וְקָחוּ לְבָנֵיכֶם נָשִׁים⁶
 וְאֶת-בָּנוֹתֵיכֶם תִּנּוּ לְאִנָּשִׁים וְחִלְדֶּנָּה בָנִים וּבָנוֹת וּרְבוּ-שָׂם וְאַל-
 תִּמְעָטוּ: וְדַרְשׁוּ אֶת-שְׁלוֹם הָעִיר אֲשֶׁר הִגְלִיתִי אֶתְכֶם שָׁמָּה⁷
 וְהִתְפַּלְלוּ בַּעֲדָה אֵל-יְהוָה כִּי בְשִׁלּוּמָה יִהְיֶה לָכֶם שְׁלוֹם: כִּי⁸
 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֲלֵי-שִׂיאוֹ לָכֶם גְּבִיאֵיכֶם
 אֲשֶׁר-בְּקִרְבְּכֶם וְקִסְמֵיכֶם וְאֵל-תִּשְׁמְעוּ אֶל-חִלְמֵיכֶם אֲשֶׁר אֲתֶם

9 מַחְלָמִים: כִּי בִשְׁמֶר הֵם נִבְּאִים לָכֵם בְּשֵׁמִי לֹא שְׁלַחְתִּים נָא־
 10 יְהוָה: כִּי־כֹה אָמַר יְהוָה כִּי לִפִּי מְלֹאֵת¹ לִכְבֹּל שְׂכָעִים שָׁנָה
 אֶפְקֹד אֶתְכֶם וְהִקְמַתִּי עֲלֵיכֶם אֶת־דִּבְרֵי חֲטוֹב לְהָשִׁיב אֶתְכֶם
 11 אֶל־הַמָּקוֹם הַזֶּה: כִּי אֲנֹכִי יָדַעְתִּי אֶת־הַמַּחְשְׁבָה אֲשֶׁר אֲנֹכִי
 חָשַׁב עֲלֵיכֶם נָאֵם יְהוָה מַחְשְׁבוֹת שְׁלוֹם וְלֹא לָרָעָה לַתָּת לָכֵם
 12 אַחֲרֵית וְתִקְוָה: וְקִרְאַתָּם אֹתִי וְהִלַּכְתָּם וְהִתְפַּלֵּלְתָם אֵלַי
 13 וְשָׁמַעְתִּי אֲלֵיכֶם: וּבִקְשַׁתֶּם אֹתִי וּמָצֵאתֶם כִּי תִדְרֹשְׁנִי בְּכָל־
 14 לְבַבְכֶּם: וְנִמְצָאתִי² לָכֵם נָאֵם־יְהוָה וְשִׁבַּתִּי אֶת־שְׁבוֹתְכֶם
 וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדְחֹתִי
 אֶתְכֶם שָׁם נָאֵם־יְהוָה וְהִשְׁבַּחְתִּי אֶתְכֶם אֶל־הַמָּקוֹם אֲשֶׁר־הִגְלִיתִי
 אֶתְכֶם מִשָּׁם:

¹ § 49, 4, Note. ² To be found by one i. e. to show himself inclined toward one. (Fuerst Lex.)

XXII. The new covenant. (Jer, 31, 31 — 34:)

31 הִנֵּה יָמִים בָּאִים נָאֵם־יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית
 32 יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם
 הַחֲזוּקִי בְיָדָם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הִפָּה הִפְרוּ אֶת־
 33 בְּרִיתִי וְאֲנֹכִי² בָּעַלְתִּי בָם נָאֵם־יְהוָה: כִּי זֹאת הַבְּרִית אֲשֶׁר
 אֶכְרֹת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נָאֵם־יְהוָה נָתַתִּי
 אֶת־תּוֹרַתִּי בְּקֶרֶבָם וְעַל־לִבָּם אֶכְתְּבֶנָּה³ וְהָיִיתִי לָהֶם לֵאלֹהִים
 34 וְהִפָּה יְהִי־לִי לְעָם: וְלֹא יִלְמְדוּ עוֹד אִישׁ⁴ אֶת־רֵעֵהוּ וְאִישׁ
 אֶת־אָחִיו⁴ לֵאמֹר דַּעוּ אֶת־יְהוָה כִּי כֹלָם יָדְעוּ אוֹתִי לְמַקְטָנָם
 וְעַד־גְּדוּלָם נָאֵם־יְהוָה כִּי אֶסְלַח לְעוֹנָם וְלִחְטָאתָם לֹא אֶזְכֹּר־עוֹד:

¹ § 96, 2. ² although, § 118. ³ For אֶכְתְּבֶנָּה. ⁴ § 97, 4.

XXIII. Resurrection of Israel by the reviving Spirit of God. (Ezek 37, I—14.)

הִיְהִיָּה עָלַי יְרִי־הוּהוּ וַיּוֹצִיאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבִּקְעָה¹
וְהִיא מְלֵאָה עֲצָמוֹת: וְהֶעֱבִירֵנִי עֲלֵיהֶם סָבִיב סָבִיב וְהִנֵּה רַבּוֹת²
מְאֹד עַל-פְּנֵי הַבִּקְעָה וְהִנֵּה יִכְשׁוּת מְאֹד: וַיֹּאמֶר אֵלַי בֶּן-אָדָם³
הַתַּחֲיִינָה הָעֲצָמוֹת הָאֵלֶּה וְאָמַר אֲדֹנָי יְהוִה אַתָּה יָדָעְתָּ: וַיֹּאמֶר⁴
אֵלַי הִנָּבֵא עַל-הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֵשׁוֹת
שִׁמְעוּ דְּבַר-יְהוָה: כֹּה אָמַר אֲדֹנָי יְהוִה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה⁵
אֲנִי מֵבִיא בָכֶם רוּחַ וְחַיִּיתֶם: וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהַעֲלִיתִי⁶
עֲלֵיכֶם בָּשָׂר וְקִרְמַתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בָכֶם רוּחַ וְחַיִּיתֶם
וִידַעְתֶּם כִּי-אֲנִי יְהוָה: וְנִבֵּאתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי-קוֹל כַּהֲנָבֵאִי⁷
וְהִנֵּה-רֵעֵשׁ וַתִּקְרְבוּ עֲצָמוֹת עֵצָם אֶל-עֲצָמוֹ: וּרְאִיתִי וְהִנֵּה⁸
עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְמַעְלָה וְרוּחַ
אֵין בָּהֶם: וַיֹּאמֶר אֵלַי הִנָּבֵא אֶל-הָרוּחַ הִנָּבֵא בֶן-אָדָם וְאָמַרְתָּ⁹
אֶל-הָרוּחַ כֹּה-אָמַר אֲדֹנָי יְהוִה מֵאַרְבַּע רוּחוֹת בָּאִי הָרוּחַ² וּפָחִי
בְּהַרוּגִים הָאֵלֶּה וַיְחִיּוּ: וְהִנָּבֵאתִי כַּאֲשֶׁר צִוִּיתִי³ וַתְּבוֹא בָהֶם¹⁰
הָרוּחַ וַיְחִיּוּ וַיַּעֲמֵדּוּ עַל-רִגְלֵיהֶם חִלַּל גָּדוֹל מְאֹד מְאֹד: וַיֹּאמֶר¹¹
אֵלַי בֶּן-אָדָם הָעֲצָמוֹת הָאֵלֶּה כָּל-בֵּית יִשְׂרָאֵל הֵמָּה⁴ הִנֵּה
אֹמְרִים יְבִשׁוּ עֲצָמוֹתֵינוּ וְאִבְדָּה תִּקְוַתֵּנוּ נִגְזַרְנוּ לָנוּ⁵: לָכֵן הִנָּבֵא¹²
וְאָמַרְתָּ אֲלֵיהֶם כֹּה-אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי פֹתַח אֶת-קִבְרוֹתֵיכֶם
וְהַעֲלִיתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי⁶ וְהִבֵּאתִי אֶתְכֶם אֶל-אֶדְמַת
יִשְׂרָאֵל: וִידַעְתֶּם כִּי-אֲנִי יְהוָה בִּפְתָחִי אֶת-קִבְּרוֹתֵיכֶם וּבְהַעֲלוֹתִי¹³
אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי: וְנָתַתִּי רוּחִי בָכֶם וְחַיִּיתֶם וְהִנָּחֹתִי¹⁴
אֶתְכֶם עַל-אֶדְמַתְכֶם וִידַעְתֶּם כִּי אֲנִי יְהוָה דְּבַרְתִּי וַעֲשִׂיתִי
נְאֻם-יְהוָה:

1 For תִּקְרַבְנָה. 2 § 80, 5. 3 sc. יְהוָה. 4 § 77, 3. 5 Dat. Comm. we are so entirely cut off. (Fuerst Lex.) 6 Ap-
position to אֶתְכֶם.

VOCABULARY I.

NOTE. The numbers refer to the exercises. A number with preceding p. indicates the number of the page.

אב 38, 35	אַרְמִיָּה 96, 32	אָז 86, 7	אִיָּה 38, 16
אבר 31, 8	אֶרֶן 58, 14	אֶז p. 86, 6	אִיֹּב 34, 21
אֲבִדוֹן 66, 12	אֶרְנִי 42, 18	אֶז Hi. 98, 17	אִיָּכָה 120, 1
אָבָה 68, 11	אֶרֶר 60, 25	אֶז f. 38, 11	אִילֹן 86, 16
אָבוֹי 38, 23	אָהֵב 52, 1	אֶזְרֹעַ p. 111	אִין 31, 18
אָבִיב p. 113	אָהֵב } 54, 28	אֶזְרַר Pi. Hit. 76, 1	בֵּאִין 44, 1
אֲבִיוֹן 56, 31	אוֹהֵב }	אָח 21, 7	אִיפָה 98, 28
אָבִל Hit. p. 70	אֶהֱבָה f. 21, 8	אֶחָאָב p. n.	אִיפָה p. 42, 4
אָבִל p. 109	אָהָה 42, 17	אָחָד 80, 2	אִישׁ 24, 6
אָבִל 104, 36	אָהָל 40, 40	אָחֹזר 82, 22	אִישׁוֹן p. 112
אָבִן 50, 9. 98, 27	אָז 88, 10	אָחֹת 29, 17	אָךְ 110, 13,
אָבִר p. 134	אָזִי 38, 22	אָחֹז 36, 5	120, 14
אָבִרָם 26, 7	אָזִיב 21, 2	אָחִיתָפֶל 40, 48	אָבִגַּב p. 111, III
אָבִרָהִם p. n.	אָזִיל 62, 15	אָחִר Pi. 38, 30	אָבִזִּר ib.
אָבִשְׁלוֹם 40, 48	אָזִיל 90, 39	אָחִר 66, 27	אָבִזִּית 62, 46
אָנִר 40, 11	אָזִלָּם p. 196	אָחִר 62, 24	אָבִל 40, 16
אָרִב p. 68, 6	אָזִלָּת 44, 38	אָחִרִי 48, 23	אָבִל 27, 25
אָרוֹם p. n.	אָזִן 44, 25	אָחִרוֹן 29, 5	אָבִל 108, 12
אָרוֹן 58, 9	אָפִיר 90, 8	אָחִרִית 50, 31,	אָבִן 60, 17
אָרְנִי בִּזְקָן 78, 17	אָפִן p. 125	54, 47	אָל 44, 20
אָדִיר 104, 20	אָזִר p. 117	אָחַת 56, 51	אָל 21, 9. 102, 19
אָדָם 31, 17	אָזִר Hi. 100, 30	אָטָם 90, 15	אָלֹהִים 27, 9
אָדָמָם p. 110	אָזִר 23, 4	אִי interj. 36, 14	אָלִיהוֹ 98, 14
אָדָמָה 28, 22	אָזִת c. p. 163	אִיב 76, 10	אָלִיל 29, 7

אֵלִים 66, 10	אֶסֶר 100, 8.	אֵשִׁים 76, 4. Hi.	Hit. 122, 12
אֶלְמָנָה widow	Pi. 96, 9	62, 22	בּוֹר 21, 6
אֶלֶף 62, 29. Pi.	אֶף 62, 49. 58, 21	אֲשֶׁקְלוֹן 94, 9	בּוֹשׁ 88, 50
76, 16	אֶף conj. 31, 22	אֲשֶׁר Pi. 70, 16.	בָּזָן p. 96
אֶלֶף p. 150	אֶף כִּי 42, 35	74, 14	בָּחוּר 26, 45
אֵם 50, 19	אֶפֶה p. 86, 2	אֲשֶׁרִי (אֲשֶׁר)	בָּחַן 62, 21
אֵם 38, 8, 40, 8	אֶכְלָה 54, 3	36, 21	בָּחַר 34, 12
אָמָה p. 147	אֶפֶס 102, 29	אֲשֶׁר ... כִּי 52, 2	בָּטַח 36, 13
אָמֵן Hi. 62, 32	אֶפְרַח 118, 11	אֲשֶׁת p. 148	בָּטַח 62, 9
אָמֵן 104, 11	אֶפְרַיִם 29, 29	אֶתָּה p. 86, 6	בָּטָן 38, 36
אָמִץ 50, 26,	אֶצֶל beside, by, at.	אֶתְמוֹל p. 111, III	בֵּין 52, 4
Pi. 68, 4	אֶצְעֶדָה p. 111, III	אֶתְנֵן p. 125.	בִּינָה 38, 40
אָמַר 26, 28	אֶרְבֶּה 106, 16	ב	בִּינָה 118, 12
אָמְרָה 114, 5	אֶרְבֶּה p. 195	בָּאָר f. p. 171	בֵּית 21, 5
אָמְרִי 86, 10	אֶרְבַּע 96, 35	בָּבֶל f. 56, 1	בִּכָּה 90, 22
אָמַת 27, 6	אֶרַח c. 62, 38	בָּנָר 80, 6	בָּל p. 190
אָנָה 84, 31.	אֶרִי 26, 30	בָּנָר 64, 1	בְּלִיעַל 106, 25
56, 11	אֶרִיָּה 98, 22	בָּרָד ל... 84, 39	בְּלָעָם p. n.
אָנוּשׁ 44, 14	אֶרֶךְ Hi. 62, 45	בָּרַל Hi. 58, 3	בְּלָעַר 29, 21
אָנַח Ni. 62, 30	אֶרֶךְ 58, 20	בָּחוּ p. 30	בְּלָתִי p. 190
אָנַחְנוּ 31, 33	אֶרֶם 94, 1	בָּהֶמָה f. 92, 38	בֵּן 29, 20
אָנָשִׁים 52, 30	אֶרֶץ c. 23, 2	בָּהֶן f. 78, 19	בָּנָה 90, 1
אָסוּר 96, 12	אֶרֶר 36, 17	בּוֹא 27, 20. 88,	בָּנָן p. 112
אָסִיר p. 109	אֶשׁ c. 21, 3	40. Hi. 88, 58	בָּעַל 90, 37. 98, 15
אָסִיר p. 110	אֶשָּׁה f. 29, 3	בּוֹז 88, 1	בָּעַר Fi. p. 74, 3
אָסַף Pi. 76, 14	אֶשָּׁה p. 159	בּוֹז n. 60, 10	בָּצִיר p. 194
אָסַפְסָף p. 108, 2	אֶשׁוּר p. 114	בּוֹן Hi. 88, 48.	בָּצַע 62, 44

בָּצֶק 78, 25	גִּבְעָה p. 169, 4	גְּמוּל 56, 4	דּוּמְיָה 110, 14
בָּקָר c. p. 164	— p. n. 29, 31	גְּמוּלָה f. 100, 17	דּוּר 21, 12
בָּקָר 23, 11	גִּבְעוֹן 86, 12	גְּמַל 56, 5	דָּחָה 110, 23
בָּקֵשׁ Pi. 56, 19	גִּבְר 21, 11	גֵּן c. 42, 24	דִּין 27, 35
בִּקְשָׁה p. 112, 1	גִּבְרָת 116, 14	גִּנֵּב 44, 19. 68, 17	דִּין 118, 7
בֵּר p. 125	גֵּג p. 117	גִּנֵּב 26, 39	דָּל 44, 22
בָּרָא 80, 4	גָּדוֹל 48, 30	גָּעָה p. 51, 5	דָּלָה 98, 11
בָּרָזַל 82, 39	גָּדַל 40, 1. Pi.	גָּעָרָה f. 66, 26	דָּלִי 96, 45
בָּרַח 64, 11	56, 22. Hi. 60, 32	גֵּר 29, 9	דָּלָל 86, 6
בְּרִיא 96, 42	גָּדַל 108, 11	גֵּרֹן an axe	דָּלָף p. 159
בְּרִיאָה f. 120, 20	גָּדְלָה f. 31, 26	גֵּרֶשׁ Pi. 64, 9	דָּלָת f. 86, 34
בְּרִית f. 21, 10	גָּדַר c. 82, 5	גִּשְׁם p. 134	דָּם 48, 21
בָּרַךְ 46, 19. 29, 1.	גָּדַר 108, 15	גִּשָּׁן p. n.	דָּמָה p. 179
Pi. 64, 8	גֹּו 27, 49	ד	דָּמוּת p. 30 II
בָּרַךְ f. p. 134	גֹּוִי people	דָּב 27, 21	דָּמַם 86, 13
בִּרְכָה f. 27, 3	גּוֹל 88, 26	דְּבוּרָה p. 117	דָּמְעָה f. 52, 5
בָּרַק 106, 4	גּוֹמֵץ 82, 2	דְּבִלָה p. 117	דָּמֶשֶׁק 94, 2
בִּשָּׂר 78, 8	גּוֹר 29, 30	דָּבַק 44, 18	דַּעַת 62, 14
בִּשָּׁל p. 109	גִּזָּן 42, 1	דָּבַר 88, 17. Pi.	דָּפַק p. 181, III
בֵּת 44, 33	גִּזָּל 44, 21	34, 14	דָּקַק p. 186, 6
בְּתִים p. 147	גִּלְבָּע p. 167, 8	דָּבַר 34, 2	דָּר 21, 12
ג	גִּלְגָּל p. 125	דָּבֵשׁ 42, 11	דָּרַךְ Hi. 74, 2
גִּאֲוָה f. 70, 7	גִּלָּה 90, 13. Hi.	דָּג 36, 4	דָּרַךְ 21, 1
גָּאֵל 34, 3	98, 5	דָּגָה f. 40, 15	דָּרַשׁ 40, 36. 46, 13
גִּבְיָה 112, 16	גִּלְלוּת f. p. 164	דָּגָן 76, 9	דָּשָׁן Pi. 56, 44.
גִּבּוֹל 72, 7	גִּלְחָ Pu. p. 195	דּוּב 94	p. 44, 1
גִּבּוֹר 21, 4	גִּלָּל 86, 4. 122, 9	דּוּר p. n.	דָּשָׁן p. 44, 1
גִּבּוּרָה f. 31, 4	גַּם 26, 34	דּוּי 70, 6	דָּת p. 117

ה	ז	זרח 106, 2	חוש 21, 17
הבל 29, 8	זבח 27, 8	זרע 44, 23	חול Hit. 88, 32
הנה 110, 19	זבח 96, 27	זרע 23, 12	חול 21, 18
הנות 23, 27	זרון 104, 7	זרת 114, 17	חומה 58, 43
הגיג 88, 49	זהב 26, 12	ח	ב... חוץ 94, 26.
הדר 88, 6, Hit.	זהר Ni. f. 54, 29	חבא Ni. p. 188, 9	26, 31
60, 24	Hi. 58, 30	חבל 23, 14.	חזון 56, 33
הדר 23, 26	זהר 58, 31	108, 31	חזות 23, 32
הדרה 112, 19	זולה 38, 33	חבק Pi. 70, 2	חזיון 23, 33
הור 23, 29	זולל 84, 18	חבק 112, 34	חזק 50, 25. Pi.
הוי 42, 2	זית 116, 4	חבר Hit. 62, 37	56, 23. Hit. p. 70, 4
הון 56, 10	זך 108, 3	חבר 52, 17	חזק §. 109, N.
היה 26, 38	זבר Hi. 34, 25	חברון 21, 15	חטא 80, 39.
היכל 21, 13	זבר 27, 1	חבש 80, 35	Hi. ib. 40
הין 98, 29	זכרון 104, 5	חג 86, 23	חטא 56, 16
הלום 46, 7	זמן p. 125	חגב 106, 22	חטה f. p. 164
הלך 26, 4,	זמר Pi. 56, 56	חגג 86, 22	חי 23, 13
Hit. 122, 2	זנב p. 131	חגר p. 169, b	חיים ib. 24
הלל Pu. 26, 51.	זעק 48, 29	חדה p. 102, N. 1	חירה f. ib.
Hit. 60, 1	זעקה 90, 17	חרה 23, 31	30
המם 86, 20	זכת f. 62, 36	חל 62, 33	חיה to live. Pi.
הנה adv. 40, 27	זקן 64, 5	חרק 98, 2	to make to live
הנה 34, 8	זקן 29, 26	חרר 112, 14	חיל 76, 2
הפך 62, 2.	זקף 104, 1	חרש Pi. 80, 12	עשה חיל 94, 28
הר 29, 28	זקק 114, 8	חרש 23, 16.	חיצון p. 112
הרג 72, 17	זר 60, 26	חרש 21, 16	חכה Pi. 90, 14
הרם 108, 17	זרוע 54, 19. 31, 2	חוג 106, 21	חבללות 38, 28

חָכַם 40, 9. Hit.	חָמֹת 36, 25	חָצֵר c. 54, 32	חַת p. 175, 6
60. 8. Pu. 106, 11	חָמֵם p. 96, 9. N.	חָק 92, 16	חַתִּיָּה 96, 32
חָכָם 23, 10	חָמִין Hit. p. 46, 6	חָק p. 164, 1	חָתָן 110, 5
חָכְמָה f. 34, 10	חָמִין 78, 28	חָקָה f. 84, 1	חַתָּה 86, 47.
חָל 58, 2	חָמִין 50, 2	חָקַק 86, 38	ט
חָלָב 21, 19	חָמֵר p. 171	חָקַר 62, 23	טָבַח p. 163, 7
חָלָב 23, 18	חָמֵר 21, 20.	חָקַר 110, 26	טָבַל 48, 10
חָלָה p. 170, d.	120, 22	חָרַב f. 26, 42	טָבַע Ho. 58, 15
חָלוּם 104, 27	חָן 96, 16	חָרְבָה f. 114, 11	טָבַעַת f. p. 145
חָלִי p. 30, 2	חָנָה p. 102, N.	חָרְבָה f. 24, 3	טָהוּר 80, 10
חָלִיל 23, 20	חָנוּךְ p. n.	חָרָה p. 102, N.	טָהַר Pi. 74 8
חָלִילָה p. 155, 8	חָנִית f. 94, 13	חָרוּץ 44, 26.	טוֹב 26, 46
חָלָל Pi. 80, 8.	חָנָם 38, 27	94, 24	טוֹבָה f. 50, 5.
Hi. 86. 43.	חָנָן 56, 30	חָרִישׁ p. 109, 3	54, 24
חָלָם 96, 37	חָסַד 40, 33	חָרַמֵּשׁ 120, 8	טוֹב 36, 11. 62, 10
חָלָף Hi. 64, 21	חָסִיד 31, 15	חָרָן p. 174	טוֹטָף p. 110, 36
חָלָץ Pi. 74, 6.	חָסַר Pi. 70, 17	חָרַף 44, 41	טָחַן 96, 11
Ni. 62, 13	חָסַר adj. 88, 2	חָרַשׁ Hi. 62, 16	טִיט 94, 25
חָלַק 118, 5. Hi.	חָפָה f. 110, 6	חָרַשׁ 98, 7	טֵל 21, 21
108, 21	חָפִץ 36, 7. 52, 21	חָרַשׁ 88, 11	טָלָה p. 117
חָלַק 60, 7	חָפִץ 96, 25	חָרַת p. 73, 8	טָמֵא p. 109, 3 a
חָלַשׁ 78, 21	חָפַר 82, 1	חָשַׁךְ 62, 25	טָמֵן 54, 12
חֹם 44, 40	חָפֵשׁ 112, 13	חָשַׁב Ni. 62, 17	טָעַם 42, 7
חָם 34, 21	חָצַב 64, 7	Pi. 56, 37	טָרַם 54, 30.
חָמֵר p. 73, 7	חָצוֹת p. 170	חָשָׂה 90, 24	,
חָמָה 62. 47	חָצִיר 23, 15	חָשַׁךְ Hi. p. 169, 3	יָאֵל Hi. 84, 10
חָמָה 110, 12	חָצִין 106, 17	חָשַׁךְ 23, 3	יָאֵר p. 28, 4
חָמוּר 27, 47	חָצִין 80, 28	חָשַׁכָה p. 117	יָבֹל 40, 35

יָבֵשׁ	Hi. p. 178, 5	יָחַד	106, 24	יָצָהָר	p. 111, IV	יָרֵשׁ	84, 17. Ni.
יָבֵשָׁה	23, 8	יָחַדוּ	54, 46	יָצָחַק	ib.		84, 19. Hi. 94, 11
יָגַע	84, 30. Hi.	יָחִיד	29, 13	יָצַע	Hi. 84, 35	יִשְׂרָאֵל	26, 6
ib. 41		יָחַל	Pi. p. 194	יָצַק	p. 91, 1	יִשְׂרָאֵלִי	p. 112
יָגַר	p. 60, 4	יָטַב	84, 12	יָצַר	34, 23	יֵשׁ, יֵשׁ	38, 34
יָדָּ	f. 21, 22	יָיִן	38, 31	יָצַר	112, 9	יָשַׁב	84, 5, 27, 32.
יָדָה	Hi. 92, 9.	יָכַל	40, 37	יָקַר	Ho, 84, 26		Hi 84, 40
31, 32		יָלַד	29, 19	יָקָהָה	94, 30	יִשְׁעָה	26, 17
יָדַע	34, 5	יָלַח	p. 92, 7	יָקֹום	p. 111, IV	יִשְׁיֵשׁ	104, 25
יָה	abbreviated	יָלַל	p. 92	יָקֵץ	p. 92	יִשָּׁן	84, 38
from יָהוּה		יָלַל	p. 109, 3 a	יָקַר	Hi. 84, 46	יִשַּׁע	Hi. 29, 22
יָהָב	58, 44	יָלְקֹוט	p. 111, IV.	יָקָר	p. 173, 3	יִשַּׁע	68, 8
יָהוּדָה	21, 23	יָם	26, 50	יָרָא	68, 3	יִשָּׂר	p. 92
יָהוּה	26, 16	יָמִין	f. 76, 6	יָרָא	adj. 34, 28	יִשָּׂר	31, 16
יָהוּנָתָן	} 48, 5	יָנָה	Hi. 92, 14	יָרָאָה	84, 3	יָתוּם	50, 3
יָנָהָן		יָנַק	p. 92	יָרְבַּעַל	21, 29	יָתְרוֹן	94, 19.
יָהוּשַׁע	86, 9	יָסַר	88, 23	יָרְבַּעַם	80, 38	כ	
יָוָאָב	p. n.	יָסַף	Hi. 84, 15	יָרַד	42, 23 Hi.	כָּאָב	26, 36.
יָוֹם	21. 24	יָסַר	p. 179		96, 7		Hi 80, 34
יָמִים	p. 148	יָעַף	84, 29	יָרַדֵּן	p. 113	כָּבֵד	56, Ni. 8.
יָוִן	72, 4	יָעַף	52, 33	יָרָה	Hi. 92, 4		Pi. 9 Hit. 60, 27
יָוֹנָה	f. p. 117	יָעֵץ	40, 47	יָרוּשָׁלַיִם	p. n.	כָּבֵד	acj. 26, 8
יָוִנָּק	116, 3	יָעֻקֵּב	48, 32	יָרַח	86, 14	כָּבָה	102, 30
יָוִסָף	48, 19	יָעֲרָה	48, 11	יָרִיחוֹ	21, 25	כָּבוֹד	27, 43
יָוִעֵץ	98, 32	יָפִי	in p. 40, 19	יָרִיב	p. 111, IV	כָּבֵם	Pi. 56, 28
יָוִקָשׁ	54, 18	יָפַת	34, 21	יָרִיעָה	f. 27, 16	כָּבַר	Hi. 60, 34
יָוִשֵׁב	94, 8	יָצָא	26, 19, 27, 26	יָרַךְ	p. 131	כָּה	86, 27
יָוִרְעָאֵלִי	122, 15	יָצַג	Ho. 84, 20	יָרַק	p. 161, 3	כָּהֵן	56, 27

בְּהֶנֶה 96, 21	כְּנוֹר p. 190, 7	כְּתֵף p. 131	54, 13
בּוֹכֵב 23, 21	כְּנֻעַן p. 113	כְּתֻרַת p. 116	לְכֹר 48, 36
בּוֹל 114, 19	כְּנֻעִי n. Gent.	כְּתַת Ho. 86, 49.	לְמֹר 46, 1. Pi.
בּוֹן 88. Ni. 19. Pi.	כְּנֻף f. 72, 16	ל	74, 4
ib. 24. Hi. ib. 21	כְּסֵא 27, 34	לֹא, לֹא 26, 1	לְמָה, לְמָה 68, 10
Ho. ib. 54	כְּסֵה Pi. 92, 27	לְאֵט 48, 27	לְמוֹר 64, 2
בּוֹשֵׁי 62, 3	כְּסִיל 26, 13	לְאֵם 112, 21	לְעֵג 64, 4
בְּזָב 78, 11	כְּסֵל 48, 35	לֵב 26, 37	לְפִיד 102, 23
כַּח 34, 18	כְּסֵל 60, 35	לֵבָב 31, 19	לְפָנַי 27, 5
כָּחַר Pi. 64, 17	כְּסֵף 26, 11.	לֶבֶן p. n.	לֵץ 56, 20
כָּחַשׁ Pi. 64, 23	34, 11	לֶבֶן Hit. 60, 21	לֶקַח p. 90, 5
כִּי 40, 28. 40, 41	כָּעַם 88, 39	לְבִנָּה f. p. 117	לֶקֶט 42, 25
כִּידוֹן 94	כָּף f. 42, 31	לְבָנוֹן p. 163, 3	לִישׁוֹן c. 50, 11
כִּילִי 104, 34	כָּפָף 104, 2	לְבִישׁ Hi. 68, 6	לִישָׁן Hi. 58, 8.
כָּכָה 36, 30	כָּפַר Pu. 56, 54	לֹו p. 192	כ
כָּל 27, 12	כָּפְרִים 120, 15	לֹוֶחַ 74, 12	מָאֹר 26, 9
כָּלָב 116, 8	כָּרָה 31, 12	לֹוט p. 171, 2	מָאָה p. 150
כָּלָה Pi. 78, 12	כָּרַם 31, 1	לֹוִי 84, 13	מֵאֲתַיִם ib.
p. 170	כָּרַת 48, 14. 50,	לֹוִיָּהּ 118, 3	מֵאוֹמָה p. 179, 1
כָּלִי p. 167, 118, 8	20 Ni. 76, 37	לֹוִלִי, לֹוִלִי p. 192	מֵאוֹר p. 162
כָּלִיּוֹת 114, 1	כָּרַת בְּרִית 48, 14	לֹוֹן Hi. 36, 28	מֵאוֹנִים 96, 47
כָּלִיל 58, 25	כָּשִׁיל p. 110, 36	לֹוִץ Pi. 108, 32	מֵאֲכָל 27, 27
כָּלִילָה 40, 19	כָּשִׁל 40, 22. Hi.	לֹוֹת f. 58 17	מֵאֵן Pi. 64, 15
כָּלִלָל p. 47	58, 4	לֹחֵם c. 42, 22	מֵאֵם 42, 19
כָּלֵם Hi. 100, 7	כָּתַב 50, 13	לֹחֶץ 92, 15	מֵאֲרָב p. 111, 1
כָּלְמָה 76, 21	כָּתַב p. 109 3 a	לֹלָה 24, 1	מֵבַחַר p. 166, 3
כֵּן 29, 6. 27, 41	כָּתַם 90. 7	לִישׁ p. 170, 3	מֵבִטָּח 36, 23
עַל כֵּן 66, 8	כָּתַתָּה 48, 20	לְכֹד 40, 30.	מֵבָצָר 100, 27

מָגֶן 108, 5	מָוֶת 26, 43	מָבֵר 72, 3	מָסַךְ 42, 3
מִנְפֶּה f. p. 141	מִזְבֵּחַ p. 111, 1	מִכְשָׁפָה p. 65, N.	מָסַס p. 96, N
מִדְבָּר 27, 31	מִזֶּל p. 173, 3	מִכְתָּשׁ p. 111, 2	מִסְפָּר 102, 13
מִדָּר 86, 32	מִזְרַח 26, 47	מָלֵא 29, 23	מִסְפָּר 98, 21
מִדּוֹן 44, 4	מָחָה p. 182, I	מָלֵא ^a מְלֹאֵא	מָעַר Pu. 94, 38
מִדּוּעַ 80, 5	מָחוּל 102, 14	104, 3	מָעוֹן p. 129
מִדִּין 38, 24	מִחִיר 122, 19	מִלְאָךְ 112, 17	מָעַט 102, 21
מִדֵּעַ 82, 24	מִחְלָה f. 56, 14	מִלְאָכָה p. 141	מָעַט 42, 10
מִה, מָה 36, 9	מִחְנָה 98, 34	מָלָה 58, 39	מָעִיל 68, 9
מִהוּמָה f. p. 173, 3	מִחְסָה 31, 24	מִלּוּכָה f. 40, 31	מָעִלָּה f. 90, 41
מִהֲלֵךְ 112, 35	מִחְסוֹם 46, 15	מִלְחָמָה f. 88, 55	מָעִלָּל 60, 22
מִהֲפָכָה f. p. 141	מִחְסוֹר 112, 37	מָלַט Pi. to deliver,	מָעוֹן, לִי 72, 5
מִהָר 100, 5	מִחֵץ 80, 36	Ni. to escape	מָעֵנָה 88, 27
מִהֲרָה 50, 33	מִחָר 98, 33	מָלַךְ Hi. 58, 7	מָעַצַּר 100, 21
מִוָּאֵב p. n.	מִחְרָתָם p. 33, N	מָלַךְ 24, 9	מָעַרֵב 26, 48
מִוָּאֲבִיָּה 96, 32	מִחְשָׁבָה f. 40, 5	מָלְכָה f. p. 114	מָעַשָׂה 40, 2
מִוִּדְעַת p. 114	מִחְשָׁךְ p. 125	מִלְכוּת f. 96, 36	מָעַשֵׁר p. 125
מוֹט Ni. 88, 33	מִחְתָּה 112, 22	מִלְקוֹחַ p. 111, 3	מִפְּלֵת f. 116, 23
מוֹסָר 70, 14	מִטָּה 42, 9	מִלְקָחִים p. 117	מִפְּנֵי 88
מוֹעֵד 40, 40.	מִטָּה f. 86, 37	מִמְלָכָה f. 116, 19	מִפְּתַח p. 111, 3
120, 3	מִטְעָם p. 177, 3	מִמְשָׁלָה f. 102,	מִן 68, 16
מוֹפֶת p. 163, 8	מִטָּר Hi. p. 191, 3	25	מִצָּא 80, 19
מוֹצָא 110, 9	מִטָּר 24, 8	מִנָּה f. p. 117	מִצָּה f. 78, 27
מוֹקֵשׁ 112, 6	מִים 23, 5	מִנוֹם 31, 9	חֲגַת הַמִּצּוֹת 120, 6.
מוֹרָא p. 175, -6	מִין p. 37, 4	מִנְחָה f. 58, 24	מִצּוּדָה 36, 6
מוֹשׁ 88, 15	מִיִּשְׂרָאֵל 114, 4	מָנַע 66, 1	מִצְוָה 26, 21
מוֹת 70, 15. Hi.	מִכּוֹן 104, 32	מִסְגֵּר 98, 8	מִצּוֹר 94, 21
88, 52	מִכְלָה f. p. 117	מִסָּה f. p. 163, 8	מִצְעָר 100, 2

מְצָרִים f. p. n.	מִשֶּׁךְ 48, 18. Pu.	נְבוֹת 122, 14	נַח 34, 21
מִצְרֵי p. 112	56, 13	נָבֵט Hi. 38, 15	נַחַל Hi. p. 162, 6
מְקוֹם c. 23, 7	מִשְׁכָּב 102, 11	נָבִיא 26, 3	נַחַל 98, river,
מִקְל p. 117	מִשְׁכָּן 40, 46	נִבְכַּדְנֶאֶצַּר 98, 4	94, 34
מִקְנֵה 26, 10	מִשָּׁל 31, 30. Hi.	נָבַל 108, 9	נַחֲלָה 96, 22
מִקְרָא 120, 13	70, 20	נָבַל 102, 26	נַחַם Pi. 114, 10
מִר 84, 49. 96, 44	מִשָּׁל 104, 15	נִבְלָה 56, 52	Hit. 64, 16
מִרְאָה 98, 23	מִשְׁלַח p. 111, 3	נָבַע Hi. 82, 20	נַחֵשׁ 82 7
מִרְאֲשֵׁת 88, 43	מִשְׁמֵר 112, 31	נָגַד Hi. 92, 39	נַחֲשֵׁת 100, 29
מִרְבֵּץ p. 125	מִשְׁמֶרֶת f. 116,	נָגַד ל' 88,	נַחֲשֵׁתִים 96, 10
מִרוֹם 58, 37	18	20	נָטָה 27, 15. Hi.
מְרוֹץ 96, 13	מִשְׁפָּחָה f. p. 141	נָגַה 108, 2	92, 18
מִרְכָּבָה f. p. 141	מִשְׁפָּט 48, 13	נָגִיד p. 109	נָטַע 38, 10
מִרְכָּה f. 64, 26	מִשְׁקָה p. 166, 2	נָגַן Pi. p. 190, 7	נָטַף p. 169
מִרְע 80, 23	מִשְׁרֵת 76, 29	נָנַע 104, 23	נָטַר 82, 13
מִרְעָה p. 111, 1	מִת 46, 3	נָנַע p. 173, 3	נָטַשׁ 81, 5
מִרְפֵּא 104, 26.	מִתָּג 27, 46	נָנַף Ni. 86, 21	נִיסָן p. 113
106, 6	מִתּוֹק 27, 29	נָנַשׁ 82, 33	נָכָה Hi. 92, 25
מִרְר Hi. 86, 46	מִתִּי 44, 9	נָנַד 40, 7. 104,	נָכַח p. 164, 1
מִשָּׂא 52, 25	מִתְּנָה f. p. 108, 1	30	נָכַר Hit. 60, 23
מִשְׁאָה 102, 10	מִתָּק 52, 22	נָדַף 82, 37	נָכַר 76, 12
מִשְׁגָּב 31, 7	ג	נָדַר 82, 14	נָכַרִי 70, 11
מִשְׁוֹכָה 98, 1	נָא 48, 2	נָהַר 24, 7	נָמְלָה 40, 10
מִשְׁכִּיל 78, 23	נָאוּה 27, 42	נָוָה p. 175, 5	נָסַג Ho. 82, 21
מִשָּׁה 26, 5	נָאֵם 29, 24	נָוַח p. 99, 10	נָסַה Pi. p. 177, N
מִשָּׁח 66, 2	נָאֵמָן 76, 25	נָוִם 100, 13. Hi.	נָסִיךְ p. 109
מִשְׁחִית 52, 18	נָאֵץ 82, 8	120, 2	נָסַע 27, 30
מִשִּׁיחַ 104, 24	נָבוֹן 31, 11	נָוֵרָא 50, 8	נָסַק 84, 33

נְעוּרִים 54, 42	נָשִׂיא p. 173, 3	כָּלֵלָה f. 50, 24	ב 58, 42
נָעַל 82, 30	נָשִׂים 50, 17	כָּלַע 106, 15	עוֹלָמוֹעַד 104, 33
נָעָמִי 86, 44	נָשָׁךְ 82, 6	סָלַף Pi. 56, 48	עַד 78, 1
נָעַר 42, 30	נָשָׁל 82, 29	סָמַךְ 52, 29. Ni.	עָדָה p. 169, b.
נָעַר 36, 16. 44, 29	נָשָׁמָה 90, 27	54, 41	עָדָה f. 114, 24
	נָשָׁק 82, 34	סָנָה p. 60, 5	עָרָן 114, 12
נָעָרָה 84, 9	נָשָׁר 94, 35	סָעַר 70, 4	עָרַר 27, 24
נָבַל 31, 14	נָחִיב 110, 16	סָף p. 189, 2	עוֹד Hi. 108, 33
נָבִין 34, 22	נָהַן 38, 38. 100,	סָפַר 42, 13	עוֹד 26, 4. 34,
נָפֶשׁ Ni. p. 62, 6	26	סָפִינָה 56, 36	13. 46, 12
נָפֶשׁ c. 54, 15.	ס	סָפַר 44, 5. Pi.	עוֹל 44, 7
82, 11. 112, 25	סָבָא 84, 17,	92, 41	עוֹלָה f. 40, 21
נָצַח 31, 28	סָבַב 86, 35	סָפַר 52, 9	עוֹלָה f. 96, 26
נָצַח ... לָ 66, 16	סָדַם p. 166, 4	סָקַל p. 183, 4	עוֹלָם 21, 26. ל...
נָצִיב p. 109	סוֹג Ni. 86 48	סָרִין 100, 12	50, 6. 120, 21
נָצַל Hi. 110, 15.	סוֹד 90, 11. 106,	סָהַם Pi. p. 184, 6	עוֹן 56, 55
Ni. 54, 35	8, 29	סָהַר Ni. 54, 38.	עוֹף 104, 28
נָצַר 50, 10	סוֹס 27, 45	Hit. 60, 18	עוֹף 24, 4
נָקַב 60, 14	סוֹפָה f. 68, 18	ע	עוֹן 34, 21
נָקַם 82, 12. Ni.	סוֹר 34, 29. Hi.	עָב c. 90, 5	עוֹר Pi. 56, 46
74, 16	88, 38	עָבַד 92, 44	עוֹר 88, 13
נָקַם p. 165, 5	סוֹחַרְחַר p. 47, N	עָבַד 112, 3	עוֹר 62, 4
נָקָמָה ib.	סוֹנִי p. 113	עָבַד 42, 36	עוֹרָת p. 112, 1
נָקַר 94, 32. Pi.	סָכָה 120, 19	עָבַר 50, 32. 62,	עוֹ 27, 28
96, 6	סָכַל 78, 22	41	עוֹ 31, 25
נָר 26, 20	סָכְלוֹת 94, 18	עָבַר p. 112	עוֹב 62, 27
נָרָן 44, 2	סָלָה Pu. 90, 6	עָנָה 78, 26	עוֹה 94, 9
נָשָׂא 27, 22. 92,	סָלַח 66, 4	עָנַל p. 135	עוֹזֵהוּ p. 183, 4
11. Pi. 58, 38	סָלַח 29, 16	עָר 26, 25. לָ	עוֹר 52, 8

- עֶזֶר 62, 26 עֶמֶל 38, 41 עֶרֶב adj, 80, 24 פָּנֵעַ 96, 17
 עֶטָה 27, 13 עֶמֶל 56, 40 עֶרֶב 102, 9 פָּנֵשׁ Ni. 54, 7
 עֶטָף p. 169, b עֶמֶק 40, 4 עֶרֶב c. 23, 6 פָּדִיּוֹם p. 113
 עֶטֶר 72, 9. Pi. עֶמֶק 86, 15 עֶרֶבִים 120, 4 פָּה 46, 14
 70, 18 עֶמֶר a measure עֶרֶב 94, 33 לָפִי 78, 24
 עֶטְרָת f. 80, 32 עֶנֶג Hit 60, 16 עֶרְבָה f. 114, 13 פָּה 46, 10
 עֵין f. 38, 14 עֶנָה 90, 18. Pi. עֶרֶג p. 160, d פֶּח 54, 17
 עֵיף 23, 19 120, 17 עֶרוֹם p. 129 פָּחַד 48, 37
 עֵיר f. 34, 1 עֶנוּהָ 56, 26 עֶרוֹם 62, 39 פָּלֶג 108, 7
 עֵל 92, 12 עֵנִי 108, 28 עֶרִים p. 148 פָּלַח 58, 11
 עֵל 27, 33. 50, 23 עֵנִי ib. 29, in p. עֶרֶךְ p. 173, 3 פָּלַט Pi. 68, 14
 עֵלָה 27, 37 עֵנִי 56, 32 עֶרֶל p. 131 פָּלֵם 114, 22
 עֵלָה 94, 5 עֵנָן 23, 28 עֶרֶשׁ 70, 5 פְּלִשְׁתִּי 86, 19
 עֵלֹז 114, 3 עֵנֶשׁ Ni. 62, 42 עֶשֶׁב 23, 9 פֶּן 54, 33
 עֵלְיוֹן 56, 39 עֶפְעָף p. 47, N עֵשָׂה 36, 8 פִּנָּה 90, 42
 עֵלִיל 114, 6 עֶפֶר 29, 10 עֵשָׂה־אֵל • 96, 1 פָּנִים 48, 28
 עֵלֶם Hit. p. 70, 4 עֶפְרָת p. 113 עֵשׂוֹ p. 192, 2 עַל־פָּנָי 80, 16
 עֵלֶם 38, 7 עֵץ 50, 21 עֵשִׂיר 23, 17 פֶּסַח 120, 5
 עֵלְמָה f. 21, 27 עֶצֶב Hit. 60, 30 עֵשִׂירִית the tenth פֶּסַח 90, 19
 עֵלָץ 62, 11 עֶצְבוֹן 60, 33 עֵשֶׂן 96, 24 פָּעַל 34, 4
 עֵם c. 31, 6 עֵצָה f. 56, 34 עֵשֶׂר Hi. 62, 19 פָּעַל 108, 19
 עֵם 31, 3 עֵצוֹם 98, 20 Hit. 60, 4 פָּעֵלָה f. 122, 5,
 עֵמֶד 40, 38 עֵצֹל 26, 29 עֵשֶׂר 52, 11 פָּעַם c. 108, p.
 מ ... 90, 43 עֵצֶם f. 56, 45 עֵת c. 42, 12 163, 4
 עֵמֶד 38, 21 עֵצֶר p. 189, 4 עֵתָה 31, 31 פָּעֻמִּים p. 174, 4
 עֵמֹד 100, 28 עֵקֶב 48, 12 פָּעֻעַ 38, 26
 עֵפוֹן p. n. עֵקֶר 82, 35 פָּאָה p. 188, 9 פָּצַר p. 171, 2
 עֵמְנִיָה 96, 32 עֵקְרוֹן 94, 9 פָּאָר Hit. 64, 6 פָּקֵד 42, 5. 48, 1 •
 עֵמִית f. 64, 25 עֶרֶב 48, 38 פָּנֵעַ 78, 9 Hi. 58, 16

פְּקוּדִים 40, 25	צ	צִלְעַל p. 47, N	קָרַחַת f. p. 112
פָּקַח Ni. 72, 11	צֹאֵה f. p. 182, VI	צָמָא 90, 29	קָרִים p. 160, c.
פָּקַח 56, 47	צֹאן c. 27, 19	צָנָה f. 76, 22	קָרְמוֹן p. 109
פָּקִיד p. 109, 3a	צָבָא 86, 31	צָנַע 104, 10	קָרֵשׁ Pi. 72, 8
פָּרַד Ni. 54, 21	יְהוָה צְבָאוֹת	צָעַד 108, 27	קָרֵשׁ 58, 1
פָּרַח 94, 6	100, 20	צָעָרָה f. p. 111, III	קָהֵל 80, 22
פָּרִי 78, 6	צָבִי 96, 4		קָוָה Pi. 90, 32.
פָּרַם 42, 20	צָבִיָּה p. 114	צָעִיר 29, 18	Ni. 162, 3
פָּרַע 74, 15	צָבַר 94, 23	צָעַק p. 160, c.	קוֹל 40, 6. 52, 19
פָּרַעַה a title of the Egyptian kings.	צָדִיק 27, 2	צָפוֹן c. 26, 49	קוֹם 26, 2. Hi. to raise up
	צָדִיקָה 96, 32	צָפוֹנִי p. 112	קָטַן 40, 32
פָּרִץ 82, 4	צָדִק 44, 13. Hi. 66, 21. Hit. 60, 11	צָפּוֹר c. 54, 16	קָטַר Ho. 58, 26
פָּרַר 86, 28	צָדִק 48, 15	צָפֹן 36, 12	קִיץ 27, 39
פָּרַשׁ 44, 37 •	צָדִיקָה f. 27, 7	צָפַת f. 94, 9	קִישׁוֹן 98, 12
פָּרַשׁ 98, 24.	צָוֶרֶן p. 112	צָר 38, 9	קָל 96, 2
100, 10	צוּהָ Pi. p. 169, c.	צָר f. 40, 17	קָלוֹן 104, 8
פָּרַת p. 166, 5	צוֹם p. 117	צָרָה f. 60, 19	קָלָל p. 96, N. Pi. 76, 34
פָּשַׁט p. 169, b.	צוֹר 94, 20	צָרוּר 60, 13	
פָּשַׁע 54, 44	צוֹר 31, 23	צָרַף 60, 20	קָלָלָה f. a curse
פָּשַׁע 52, 16.	צָחוֹק p. 109, 3a	ק	קָמָה f. 120, 9
62, 34	צָחַק Pi. 74, 3	קָא 116, 10	קָן 104, 19
פָּשְׁתָּה f. p. 117	צִיּוֹן f. 54	קָבֹרָה f. 34, 6	קָנָא Pi. 80, 30
פֶּת 50, 1	צִיר 76, 24. 86, 36	קָבֵל Pi. 56, 53	קָנָא 118, 14
פֶּתָאם p. 112	צֵל 34, 9	קָבֵץ 46, 8. Pi. 76, 15	קָנָאָה f. 62, 50
פֶּתַח 66, 9. Pi. 102, 15	צֵלַח Hi. 66, 20	קָבַר 46, 2	קָנָה 70, 1
פֶּתַח 66, 25	צֵלָם 24, 2	קָדַר p. 96, N	קָנָה 96, 41
פֶּתִי 62, 40.	צֵלְמוֹת f. 54, 37	קָדַח 84, 25	קָעָרָה f. p. 166, 6
	צֵלַע f. p. 131		קָצָה 42, 8

קָצָה f. 110, 8	88, 34	רָעַב to hunger
קָצִין p. 109, 3 a	רָאָה 48, 3	רָעַב adj. 42, 21
קָצִיר 27, 40	רָאָשׁ 21, 28.	רָעֲבוֹן p. 112
קָצַף 54, 25	106, 1	רוּשׁ Hit. 88, 47
קָצִין Pi. 78, 18	רָאִישִׁים 46, 9	רוּת p. n.
קָצַר 44, 24	רָאָשׁ 44 17,	רוּזֶן 112, 23
קָר 44, 39	רָאָשׁ 112, 36	רוּחַ 40, 23
קָרָא 50, 36. 86	רָאִשׁוֹן 29, 4	רוּחֹק 82, 23
to name	רָאִשִׁית f. 100, 1	רוּחַ Pu. 92, 30
קָרָא = קָרָה	רַב 36, 10. 92	רוּחִים 102, 6
Ni. 118, 10	many	רוּחַ 58, 40. Pi. 86, 40
לְקָרָא p. 187	רַב 54, 36	רוּחַ 70, 10. Hi. 58, 19
קָרַב 46, 6. Pi. 70, 9	רַב 100, 4	רִיב 58, 23
קָרַב p. 117	רַבב 86, 2. p. 96,	רִיקָם p. 112
קָרַב 80, 13.	9, N	רִךְ 88, 28
מ 66, 7	רַבָּה f. p. 150	רִבָּה 34, 24. 58,
קָרַב p. 113	רַבָּה 72, 14 Hi. 12	רִצָּה 84, 22
קָרָה 96, 18	86, 33	רִצּוֹן 104, 14
קָרוֹב 100, 22	רַבִּין 52, 23	רִצָּח 66, 15
קָרַח 38, 37	רַגֵּל f. 23, 23	רִצֵּץ p. 96, N
קָרָה f. 62, 12	רַגְלִים p. 174, 4	רַפָּה f. 58, 34
קָרַת f. 112, 5	רַגְס p. 170, 5	רַמָּם p. 96, N.
קָשֵׁב Hi. 58, 36	רַדָּה 48, 16. Pi. 56, 17	רַמֶּשׁ p. 169 a.
קָשָׁה p. 173, 2	רַדָּה 74, 17	רַנָּה f. 52, 6
קָשָׁה 108, 34	רֹב p. 177, N.	רַנֵּן Pu. 88, 36
קָשֶׁר 70, 13	רוּחַ 82, 38. 23,	רַע 26, 18
קָשֶׁת c. p. 108, 1	25	רַעָה f. 34, 16,
קָשֶׁת ib.	רוּם 112, 4. Pi. 54, 2. 56, 18	רַשֶּׁע 29, 25
		רַשֶּׁע 88
		רַשָּׁף 108, 35

- רֶשֶׁת f. 54, 11. שְׂמִיחָה f. 60, 31 שְׂבִתוֹן 120, 10 שָׁכַח 54, 34
 שְׂמִיחָה f. 64, 22 שָׂד p. 125 שָׁכַל Pi. 26, 41
 שְׂבִיעַ 52, 32, 84, שְׂמִיחָה 106, 18 שְׂדֵר 56, 2 שָׁכַם Hi. 64, 13
 '48 שְׂנֵא 62, 43 שְׂדִי 86, 45 שָׁכַם p. 134
 שְׂנֵב Pi. 56, 30 שְׂנֵא 90, 28 שְׂוֵא 44, 9 שָׁכַן 40, 42
 שְׂנֵה 100, 3 שְׂעֵרָה f. p. 118 שְׂוֵב 29, 11. Hi. שָׁכַר 42, 4
 שְׂדֵה 24, 5 שְׂפָה f. 58, 18 88, 14, 29 שָׁלַג 27, 38
 שְׂה c. 27, 23 שֶׁק 102, 16 שְׂוֹרֵד 100, 15 שְׁלֵהֶבֶת f. 108,
 שֹׁם 36, 22, 38, 3 שְׂר 38, 4 שְׂוֵה 90, 20 36
 שְׂוֵנֵא 54, 26 שְׂרָה 66, 24 שְׂוֹט 27, 44 שְׁלוֹם 31, 10
 שְׂוִישׁ 110, 7 שְׁוֹעַל 114, 14 שְׁלַח 40, 26. Pi.
 שְׁחַק 26, 35. Pi. שְׂאוּל 26, 44 שְׁוֹפָר 48, 26 80, 14
 106, 27. שְׂאוּל 66, 11 שְׁוֹשֵׁן 42, 26 שְׁלַחַן p. 117
 שְׂטֵן 76, 20 שְׂאֵל 64, 18 שְׁוֹת 92, 23 שְׁלַחַי Hi. 58, 10
 שְׂיָבָה f. 80, 33 שְׂאֲנָן p. 47, N. שְׁחַד 42, 33 שְׁלֵם Pi. 56, 3
 שְׂיַח 92, 40 שְׂאֵר Ni. 98, 9 שְׂחָה p. 103, 12 שְׁלֵם 52, 31.
 שְׂיַח 38, 25 שְׂבָה p. 103, N. שְׂחַט 98, 13 104, 13
 שְׂכֹבִי 38, 39 שְׂבֵט 27, 48, 96, שְׂחַל 26, 32 שְׁלֵמָה 58, 27
 שְׂכִיר 122, 6 20 שְׂחַק 96, 46 שְׁלֵשׁ 114, 20
 שְׂכַל Hi. 70, 3. שְׂבִיעִי 86, 26 שְׂחַר Pi. 108, 24 שְׁלֵשׁוֹם p. 112
 58, 29 שְׂבָלִים 96, 39 שְׂחַרְחַר p. 110, שְׁם 54, 39
 שְׂכַל 108, 10 שְׂבֵעַ Ni. 76, 5 3 b שְׁם 26, 52, 34, 21
 שְׂכַר Hit. 60, 12 שְׂבֵעַ 120, 7 שְׂחַת f. 31, 13 שְׁמֵר Ni. 54, 45
 שְׂכַר p. 159, 1 שְׂכַר 54, 9. Pi. שְׂטָף 62, 48 שְׂמָה 46, 4
 שְׂלָמָה f. 27, 14 p. 46, 2 שְׂיָרָה 50, 14 שְׂמֹאֵל 58, 6
 שְׂמֵאל 92, 33 שְׂבַת 44, 42. שְׂכַב 44, 8 שְׂמוּעָה f. 56, 43
 שְׂמַח 44, 32. Pi. 120, 18 שְׂכֹול p. 110, 3 b שְׂמִים 23, 1
 66, 17 שְׂבַת 42, 6 שְׂכֹור 102, 24 שְׂמִם Hit. 86, 50

שָׁמֶן 62, 18	שָׁקֵד 44, 10	תּוֹחֶלֶת 56, 12	60, 15
שָׁמַע 38, 12	שָׁקָה Hi. 90, 30	בְּתוֹךְ, תְּוֹךְ 66,	תְּנוּמָה f. 112, 33
שָׁמְעוֹן p. n.	שָׁקַט Hi. 58, 22	14	תָּעַב Pi. 64, 27
שָׁמַר 40, 24, 50,	שָׁקַל 114, 21	תּוֹבַחַת f. 56, 25	תָּעָה Hi. p. 165, a
28, 56, 24	שָׁקַר Pi. 64, 24	תּוֹעֵבָה f. 66, 23	תַּעֲלָמָה f. 110, 1
שָׁמַר 44, 11	שָׁקַר 60, 29	תּוֹצֵאֶת 112, 32	תַּעֲנוּג 42, 34
שָׁמְרוֹן f. 94, 4	שָׁרָץ p. 169, a	תוֹר p. 187, 2	תַּפְאָרֶת f. 31, 27
שָׁמַשׁ c. 86, 11	שָׁרַשׁ p. 44, 3	תּוֹרָה f. 26, 22	תַּפְלָה f. 122, 7
שָׁמִישׁוֹן 96, 5	שָׁרַת Pi. p. 75, 4	תַּחֲלָה f. 110, 2	תַּפִּישׁ K. 72, 10.
שָׁן 94, 36	שָׁתָה 31, 20	תַּחֲנוּנִים, תַּחֲנִינָה Pi. 106, 19	
שָׁנָה 116, 11	שָׁתַל 108, 6	56, 6	תַּקְנָה f. 78, 4
שָׁנָה f. 86, 25	שָׁתַק 44, 3.	תַּחַת 52, 24, 38,	תַּקּוּפָה f. 110, 10
שָׁנָתִים p. 117, 8	ת	43. מְ 102, 12	תַּקַּע 102, 8
שָׁנָה f. 48, 39	תַּאֲוָה f. 88, 51	תַּחֲתִית p. 116	תַּקַּע בְּשׁוּפָר
שָׁעָה p. 102, 8	תַּאֲנָה f. 78, 5	תִּימָן p. 111, II	48, 24, 26
שָׁעַל 114, 16	תַּאֲרַר p. 167, 7	תִּירוּשׁ 76, 13	תַּרְדֵּמָה f. p.
שָׁעֲשָׁעִים 110, 25	תַּבּוּנָה f. 62, 6	תָּבֵן 108, 4. Pi.	173, c.
שָׁפָחָה f. 116, 13	תָּבֵן 68, 15	114, 18	תַּרוּמָה f. p.
שָׁפַט 42, 28	תַּבְּנִית f. p. 116	תָּם 34, 27	175, 3
שׁוּפָט 38, 5	תָּהוּ p. 30, a	תָּם p. 176, 5	תַּרוּעָה f. 120,
שָׁפָר 50, 22.	תָּהוּם c. 38, 17	תַּמּוּל p. 111, III	12
54, 22	תַּהֲלָה f. 84, 23	תַּמִּיד 76, 31	תַּשׁוּבָה p. 111,
שָׁפַל Hi. 58, 33	תַּוּנָה f. p. 159, 3	תַּמִּים 106, 23	II
שָׁפָן 106, 14	תוֹרָה f. 27, 10	תַּמָּךְ 42, 32.	תַּשׁוּעָה f. 76, 33.

V O C A B U L A R Y I I .

אָבוס m. crib	לֹלֵךְ or not	בֵּין interval (space between two things), du.
אָבִינֶרֶב n. p. m.	אַסֶּף Ni. to gather together	אִישׁ־הַבֵּי, hence' אִישׁ־הַבֵּי
אָבֶרֶהֶם n. p. m.	אַפֶּס דְּמִים n. p.	a champion who decides between two
אָגֶם m. a pool	אֶפְרָתִי n. gentile	armies
אָדָם Hi. to be red	אַרְגָּ to weave	בֵּית לָחֶם n. p. of a city
אָדְמָנִי reddish	אָרֶךְ m. length	בְּכוֹר m. the first born
אֹרֶךְ Hi. to enlighten	אָרֶךְ יָמִים length of life	בָּעַל to be lord over
אֵל הָאֵיר פָּנָיו אֵל to look gracious	אֶשְׁפָּת f. pl. dunghill, dirt-heap	בָּעַר intr. to burn, tr. to consume
אוֹת m. sign	אֲשֶׁר Pi. to guide, direct aright, to make happy	בָּקַע Pi. to split
אָזוֹר m. a belt, girdle	אֲשֶׁר (fr. אֲשֶׁר, not used, fortune). hail!	בִּקְעָה f. valley
אָחוֹר adv. back	אֲחֵרִי id.	בִּקֵּשׁ Pi. to seek, demand
אָחוֹז n. p. m.	אֲחֵרִי id.	בָּרָה to chobse, select.
אֲחֵרִי id.	אֲחֵרִי id.	
אֵיל m. a ram	בָּאֵר שֶׁבַע n. p. of a city	גָּבַהּ Hi. to raise up, make high
אֵלָה f. oak	בֹּאָה Hi. cause to enter	גָּבַהּ m. height
אֵלִיאָב n. p. m.	בּוֹן Hi. to know, to understand. Hit. to mark,	גְּבוּל m. district, territory
אֵמָה f. ell, cubit	אֲמוּנָה f. faithfulness	גְּבוּרִים mighty, hero
אֵמָה f. a maid-servant	אָמוֹן n. p. m.	גְּבִישׁ m. crystal
אֲמוּנָה f. faithfulness	אָמַר to think, either followed by בָּלֵב,	גָּבַל Hi. to enclose
אָמוֹן n. p. m.	בִּי Interj. O that, I pray	גָּדִי a kid

גולה f. a company of exiles	הדה to stretch out	חול to quake, to writhe
גזע m. a stem	הדר to lift up, with	חזה to see, especially
גזר to cut in pieces, divide, Ni. to be cut off	פנים to elevate, to honor	a vision, hence to
גיא f. a valley	הלם adv. hither .	prophecy
גיא n. p.	הפק with ל or with	ח' קולות, חיוז arrow, thunder-flash
גיר m. a sinew	two accus. to change	חזק to be strong, with
גלית n. p. m.	הרה to conceive, to be pregnant.	מן to be stronger than, i. e. to conquer, Hi.
גמא m. bulrushes	זאב m. a wolf	to lay hold of, to seize
גמול m. a weaned child	זוב to flow	חזק a. חזק strong,
גרשם n. p. m.	זונה and זנה f. a harlot	violent
גת n. p. of a city.	זור intr. to be bound about, Ni. to turn	חטא sin, 2) the punish- ment of sin
דבר m. a thing	aside	חטר a shoot, twig
דחי adj. sick, ill	זכה Hit. to cleanse	חיה f. a living thing,
דלה to draw, as water from a well	one's self	animal, beast
דלק to pursue hotly	זכוכית f. glass, crystal	חך m. the palate
דם espec. the pl. blood-guiltiness	זכר to remember	חלם Hi. to cause to dream
דעה f. fr. ידע Inf. knowledge	זקן m. the beard	חלמיש m. flint
דעת f. id.	זקן an elder, chief of a family, tribe or city	חלץ f. (only du. חלצים) loin, hip
דרך with ב, to tread, e. g. a way	זרע m. seed, children, posterity.	חלק adj. smooth
דשן Pi. to anoint.	חבורה f. stripe	חמוץ m. a violent man, a robber
ה	חבש to saddle, Pu. to be bound up	חמל to have compassion
הנה to meditate, think, with ב of the object	חיש the new moon	חמר m. bitumen
	חיי n. gent.	חמר to daub
		חנן to be gracious

חָרַר to suffer want	טָרַח m. burden, trouble	יָלַד Hi. to beget
חָפְשִׁי adj. free, exempt from taxes	טָרִי f. טָרִיָּה fresh.	יָלַד m. child
חֲצִי the half, then the middle	יָאֵל Hi. to be willing, to be content	יָלֹד born i. e. a boy, a child
חֹר m. a hole	יָאֵר m. a river, especially the Nile	יָנַק Hi. to suckle
חֹרֵב n. p. of a top of Sinai	יָבֹסִי n. gent.	יָסֹד m. ground, foundation
חָרַד to quake, to tremble	יָבֵל or יֹבֵל a he-goat, hence קָרְנֵי הִי ram's-horn	יָצָא Hi. to lead out, to carry out
חָרָה to be kindled, with אָף the anger was k.	יָבֵשׁ to be dry	יָצַב Hit. to set or place one's self, to stand firm
חֲרִיץ m. a piece, a slice	יָד f. side, יָד הַיָּאֵר	יָקָר precious, dear
חָרַף Pi. to upbraid, to scorn	א side, i. e. bank of the Nile	יָרָה to throw, to shoot, as an arrow, Ni. to be shot
חָרְפָּה f. reproach, shame	יָרַע to regard, to have respect, Hi. to cause	יָרַח m. month
חָשַׁב to think, with	יָדַע to know, to inform	יָשַׁב Hi. to cause to sit, to dwell, to let dwell
חָשַׁק to have delight in one, to love, with	יָוֶמֶס by day, 2) daily	יָשַׁב n. p. m.
חֲשִׁיב n. gent.	יָוֶמֶס n. p. m.	יָשַׁן to sleep
חֲתָן m. father-in law	יָטַב Hi. to do well, to do good	יָשַׁעֲהוּ n. p. m.
חָתַת fut. יָחַת to be terrified, confounded.	יָבַח Ni. to dispute with one another, Hi. to determine, to re-	יָשְׁרָה f. honesty, piety
טָבַע to sink, to penetrate	טָבַע prove, rebuke,	יָרָה Ni. to remain
טוֹב adj. fair, beautiful	יָכַל to prevail over, to overcome	יָרָה Hi. to let remain
טוֹב m. the good, best		יָרָה n. p. m.
		כָּבֵד (c. כָּבֵד a. כָּבֵד)

heavy, numerous	to fight	בֵּית
כָּבוֹד m. honor, majesty	לַחֵץ m. oppression	מִזְמוֹר m. a song
כֶּבֶשׂ m. a young sheep	לָעוֹ to speak unintel-	מִישׁוֹר m. equity, im-
כִּבְשָׁן m. an oven	ligibly, in a foreign	partiality
כֹּה adv. thus, כֹּה וְכֹה	tongue	מַכָּאב m. pain, sorrow
hither and thither	לִפִּיד m. lightning	מָכָה f. a stroke, a wound
כֹּוֹעַ m. a helmet	לָקַט Pi. to gather up,	מַכְשֹׁל m. a stumbling-
כֹּון Ni. to be prepared,	to collect	block
ready	לָקַט m. a gleaning	מָלֵא Pi. to fill
כּוֹס f. cup	מ	מַלְאָךְ m. angel
כּוֹשׁ f. Ethiopia	מָאֵד m. might, power	מְלוֹנָה f. a night hut
כּוֹשִׁי an Ethiopian	מְאוֹרָה f. opening, hole	מִמְלָכֶת c. מְלִכָּה
כֵּל vessel, apparel,	מַאֲכָלָת f. a knife	f. kingdom, domainion
instrument	מָאֵס Ni. to be despi-	מִנָּה to number
כָּמַר Ni. to be kindled,	sed, rejected	מְנוּחָה f. rest, ease,
(of compassion)	מְבוֹא m. the going	מִי מַי water of refresh-
כָּנָף f. a wing 2) the	down, setting of the	ing; residence
skirt of an upper	sun, hence <i>the west</i>	מְנוֹר m. a weaver's
garment	מֵר m. an upper gar-	beam
כַּף f. palm of the hand,	ment	מַסְכָּה f. a fount, cast,
רֶגֶל the sole of the	מִדָּה f. a measure	אֱלֹהִים idols
foot	מְהֵרָה Pi. to hasten	מַעְגָּל m. a track, way
כִּפְּיִר m. young lion	מֹול to circumcise	מַעְגָּלָה f. a round ram-
ל	מֹול prep. before ... אֶל	part
לָאָה Ni. to be weary,	over against, towards	מַעַט a little, מְעַט
to dislike, loathe	מֹור Hi. to change, to	only a little, i. e.
לֶבָה f. flame	alter one's self	almost
לְהִבֵּת f. the glittering	מֹושֵׁב m. a social circle	מַעֲיָן m. a spring
point	מֹות Pi. to kill, slay	מַעַל (fr. עָלָה) what is
לָחַם Ni. to make war,	מֹוֹזָה f. the post of a	above מַמְעַל above

מִלְמַעְלָה	from above,	נִמְר	m. panther
upon	נֶאֱחָה	f. (only pl. נְאוֹת)	נִסְמ m. a standard,
מַעְרָכָה	f. array, an	נִדְשָׁא	a dwelling, banner
army generally	נִסְה	Pi. to try, prove	
מִצָּח	m. the forehead	נִאָּף	to commit adultery
מִצְחָה	f. a greave	נִנַּח	to breath
מִקֵּל	m. staff, stick	נִבְּץ	to be overspread,
מִקְשָׁה	f. a field of cu-	נִצָּה	Ni. to quarrel
cumbers	נִבָּא	Ni. to prophesy	נִצֵּר
מִרְאָה	m. a sight, with	נִגַּד	prep. before, over
עֵינַיִם	the view	נִגַּשׁ	to oppress, to ex-
מָרָה	to be rebellious	נִקִּי	pure, innocent
מִרְיָא	m. a fatling, espec.	נִשָּׂא	to raise up,
a fatted calf	נִדָּח	to thrust, expel	נִפְנִים
מִרְיָה	n. p. of a hill	נִדְיָב	a noble, prince
in Jerusalem	נִהַג	to drive (beasts)	נִפְנִי
מִשָּׂה	to draw out	נִהַל	to lead
מִשָּׂךְ	to extend, to draw	נִדָּר	m. (pl. יָם and
מִשָּׂדֶה	m. possession	וְהָ)	river
מִשְׁמַע	m. a hearing	נִיח	to rest, Hi. to cause
מִשְׁנָה	m. second	נִשָּׂא	to lead astray,
מִשְׁעָנָה	f. support,	נִשָּׂא	to deceive
staff	נִוֵּן	n. p. m.	נִשְׁךְ
מִשְׁקָל	m. weight	נִוֵּעַ	to move to and fro,
מִשְׁתָּה	m. drink.	נִשָּׁע	be shaken
a feast generally	נִחָה	K. a. Hi. to lead,	נִסְבָּ
מִתָּם	m. uninjured	נִסְבָּ	m. a circuit, adv.
מִתָּן	(only du. מִתָּנִים)	נִשָּׁשׁ	to leave, (in
the loins.	נִשָּׁשׁ	charge of any one)	נִסְבָּ

סִבְךָ m. thicket	עָלַל Pi. to glean	עָשַׁן smoking
סְבִילָה f. burden, task	עָלַם Ni. to be hidden,	עָשַׁק to oppress
סָנוֹר m. pure gold	חָי. to hide, conceal	עֲתוּר m. he-goat
סִגְלָה f. peculiar prop- erty, treasure	עָמַד to stand	פּ
סָגַר Pi. deliver up	עֲמֻרָה f. n. p. of a city	פָּגַר m. corps, carcass
סוּף m. flags	עָנָה to testify	לְפִי-כִּהָּ as soon as
סוּר to turn aside, draw near	עָנָו m. humble, meek	פָּז refined gold
	עֵץ m. pl. wood, i. e. sticks for fuel	פְּטָדָה f. topaz
סָפִיר m. a sapphire	עֶצֶם m. bone	פָּלַל Hit. to pray
סָקַל to stone	עֲצֻרָה f. festive assem- bly, a feast-day	אֶל-כֵּן to turn, with to or towards
סָרָה f. a turning away (from the law, fr. God)	עָקַד to bind	מִפְּנֵי פָנִים because of
ע	עָקָר barren, sterile	פְּנִינִים m. pearls
עָב m. darkness, thick cloud	עָרַב to become dark, Hi. הָעֶרֶב adv. at evening	פָּסֵל m. carved image, -or idol
עֲבֹדָה f. work, labor	עָרַב m. the willow	פָּקַד to think of, with לְ to look after
עֲבוּר with בּ pref. be- cause of, לְבַעְבוּר for the purpose that	עָרְכָה f. security, pledge	פָּר m. with the art.
	עָרָה Pi. to make bare, uncover	הָפָר a young bull, bullock
עָבַר Hi. to cause to pass	עָרַף to set in order, to array (a battle,) to equal	פָּרָה to bear fruit, Hi. to make fruitful
עָרָה f. assembly, con- gregation	עָרְלָה f. foreskin	פָּרָה f. young cow
עוֹלָל, עוֹלָלָה m. child, boy	עָרַף m. neck	פָּרוּי n. gent.
עָזַב to leave, desert	עָרַץ to fear, tremble	פָּרֵט m. a <i>single</i> ber- ry, which falls off in the vintage
עֲזָקָה n. p. of a city	עָשַׁן to smoke	פָּרַשׁ to stretch out
עָלָה Hi. to bring up, to offer	עָשַׁן m. c. עָשַׁן a smoke	פָּשַׁע to transgress, to

sin, with ב	קרב inward part,	רוע Hi. to cry aloud
פתן m. an adder	ב' in the midst	רוץ to run, Ho. to bring
צ	קרוב near, kindred	quickly
צלח Hi. to make suc- ceed	קרה to cover	רחב adj. wide, broad
	קרן m. horn	רחץ to bathe
צמר m. wool	קשקשה f. the scale	רוב Hi. to contend, to
צעקה f. a cry for help	of a fish, of an ar-	conduct a cause
צפורה n. p. f.	mor	רבך to be tender, ti-
צפן to hide	קשה to be hard, Hi.	mid, faint
צפעוני m. a basilisk	to harden	רמס to tread
צרר to be hostile to	ר	רע m. badness, wick-
ציר adversary.	ראה to look out, choose,	edness
ק	to perceive, Ni. to be	רע m. companion,
קבר m. grave	seen, to appear	friend
קדוש adj. holy	ראמה f. red coral	רעה to feed
קובע m. helmet	רבעים great grand-chil-	רעיואל n. p. m.
קום to stand firm, en-	dren	רעע Hi. to do evil, to
dure, Hi. perform, con-	רבץ Hi. to cause to	act wickedly
firm	lie down	רעש an earthquake
קטרת f. incense	רגל to tread down,	רפה to be loose, Hi.
קלי a. קליא m. corn	i. e. to slander	to slacken, to let alone,
roasted	רהט m. the watering	forsake
קלף Pi. to sling	trough	רפירים n. p. of a station
קלע m. a sling	רוח Hi. to smell, with	רשע a guilty one
קנה to buy	ב to enjoy the odor	ש
קנה possessor, master	רויה f. abundance	שוכה n. p. of a city
קסם to divine, spoken	רום to be high, Part.	שום to put, Hi. with
espec. of false prophets	רם high, Hi. to lift	ל to give, bestow
קצה f. end	up	שכל Hi. to act wisely,

to cause to prosper	שׁוֹר an ox	שְׁנִית adv. the second time
שְׂמֵחַ joyful, glad	שָׁחַת Hi. to corrupt,	
שִׁפָּה f. lip, bank	act wickedly	שָׁנַן Pi. to inculcate,
שְׂרִיד m. one left, rem-	שׁוֹר Hi. to sing	teach diligently
nant	שִׁיר m. a song	שָׁסַם to plunder
שָׂרַף to burn	שָׁבַב Hi. to cause to lie,	שָׁעַשַׁע to amuse one's
שׁ	to lay down	self, to play
שָׂאֵל to ask, demand	שָׁבַם to rise early, Hi.	שָׁעַר m. a gate
שָׁלַם to ask after	הַשָּׁבָם adv. in the	שָׁפַל Hi. to make low
the welfare, to salute	morning	שָׁקָל m. a weight
שָׁבָה to carry away	שָׁלוֹם m. welfare	שָׁרְיוֹן a coat of mail
captive	שָׁלַח with יָד to stretch	ת
שְׁבוּת f. captivity	out	תָּבָה f. an ark
שׁוּבָה to turn the	שָׁלַח m. a table	תּוֹלָל m. a robber,
c. i. e. to remove it	שָׁלַם m. peace-offering	plunderer
שָׁבַט m. staff	שָׁלַךְ to draw	תּוֹלַע } m. a worm,
שָׁהָם m. onyx	שָׁלָשִׁים grand-children	תּוֹלַעַת } f. espec. the
שְׂוִיא m. vanity, false-	שָׁמָה p. n. m.	תֵּבָן to determine by
hood	שְׁמָמָה f. desolation,	measure, to weigh
שָׁבַב Hi. to cause to re-	waste	תָּלָה to hang up
turn, with דָּבָר to	שָׁמַע to understand	תְּמוּנָה f. a form, an
answer, Pi. with נָפַשׁ	שָׁמַע n. report, rumor	image
to refresh	שָׁמַר to guard	תְּמוּרָה f. exchange
שְׂוִיעָה f. a cry for help	שָׁנִי scarlet color	תַּעַר the sheath.

CONTENTS.

PART I.

OF THE ELEMENTS.

CHAPTER I.

	PAGE.		PAGE.
§ 1. The Alphabet	1	§ 21. Nominal Suffixes	36
" 2. Division of Letters	3	" 22. Demonstrative Pronoun	38
" 3. Vowel-Letters and Vowel Signs	3	" 23. The Relative	40
" 4. Sh'va	7	" 24. The Interrogative Pronoun	41
" 5. Composite Sh'va	8		
" 6. Patach Furtive	8		
" 7. Dagesh and Mappik ...	9		
" 8. Syllables	10		
" 9. Accents, Metheg, Makkef	11		
" 10. Distinction of Kamets and Kamets-Chatuph .	18		
" 11. Distinction of Vocal and Silent Sh'va	19		

CHAPTER II.

Peculiarities and Changes of Letters and Vowels.

§ 12. Changes of Consonants	20
" 13. Peculiarities of the Gutturals	23
" 14. Vowel Changes	23

CHAPTER III.

§ 15. Servile Letters	26
" 16. The Prefixes מִשֶּׁה ...	27
" 17. The Article	28
" 18. The Prefixes וְכֹלֵךְ ...	29
" 19. Cases of Nouns and Pronouns	32

CHAPTER IV.

Of the Pronoun.

§ 20. The Personal Pronoun	34
----------------------------	----

CHAPTER V.

Of the Verb.

§ 25. General View	44
" 26. Signification and Characteristics of the Conjugations	45
" 27. Inflection	47
" 28. Classes	47

CHAPTER VI.

The Regular Verb. Explanation of the Second Paradigm.

§ 29. The Preterite	48
" 30. The Infinitive	51
" 31. The Future	52
" 32. The Lengthened Future or Optative	54
" 33. Vav Conversive	55
" 34. The Imperative	57
" 35. The Participle	59
" 36. Niphal	61
" 37. Piel and Pual	64
" 38. Hiphil and Hophal ...	67
" 39. Hithpael	70

CHAPTER VII.

The Gutturals.

§ 40. Verbs Pe Guttural ...	72
" 41. Verbs Ayin Guttural .	74

	PAGE.		PAGE.
§ 85. Accusative	168	§ 107. The Participle	189
" 86. The Absolute Case ..	170	<i>Particles.</i>	
" 87. Apposition	171	" 108. Particles of Negative	
" 88. Duplication of Nouns	171	Sentences	190
" 89. Substantives used in		" 109. Particles of Inter-	
the place of Adjec-		rogative Sentences .	192
tives	171	" 110. Particles of Optative	
" 90. Adjectives	172	Sentences	192
" 91. Comparison	172	" 111. Particles of Objective	
" 92. Numerals	173	Sentences	193
<i>Pronouns.</i>		" 112. Particles of Final	
§ 93. Personal Pronoun	174	Sentences	193
" 94. Demonstrative	175	" 113. Particles of Inferen-	
" 95. Interrogative	177	tial Sentences	194
" 96. Relative	177	" 114. Particles of Tempo-	
" 97. Reflexive and Recip-		ral Sentences	194
rocal	178	" 115. Particles of Causal	
" 98. Other Pronouns	179	Sentences	194
<i>The Verb.</i>		" 116. Particles of Condi-	
§ 99. In General	180	tional Sentences	194
• 100. The Preterite	180	" 117. Particles of Disjunc-	
" 101. The Future	182	tive Sentences	196
" 102. The Conversive Vav.	183	" 118. Particles of Adver-	
" 103. Paragoric and Apo-		sative Sentences	196
copated Future	184	§ 119. <i>Interjections</i>	196
" 104. The Imperative	184	<i>Paradigms</i>	197
" 105. Infinitive Absolute .	185	<i>Chrestomathy</i>	220
" 106. Infinitive Construct.	186	<i>Vocabulary I.</i>	242
		<i>Vocabulary II.</i>	258

LIST OF ABBREVIATIONS.

abs. -- absolute	fu. -- futurè	pers. } person
abstr. -- abstract	gen. -- genitiva	p. } person
acc. -- accusative	gen. -- generally	part. -- participle
act. -- active	Hi. -- Hiphil	pass. -- passive
adj. -- adjective	Ho. -- Hophal	in p. -- in pause
adv. -- adverb	Hit. -- Hiithphael	Pi. -- Piel
apocop. -- apocopated	i. e. -- id est	Pl. } plural
art. -- article	ib. -- ibidèm	pl. } plural
const. st. } construct state	imp. -- imperative	prob. -- probable
c. st. }	inf. -- infinitive	prop. -- properly
comm. -- common	interj. -- interjection	Pu. -- Pual
comp. -- compare	masc. } masculine	reflex. -- reflexive
conj. -- conjunction	m. }	sc. -- scilicet
e. g. } exempli gratia	Ni. -- Niphal	sing. } singular
f. }	N. -- Note	s. }
fem. } feminine	n. p. -- proper name	subst. -- substantive
f. }	obj. -- object	suf. -- suffix
fr. b. -- from bottom	orig. -- originally	tr. -- transitive.
fr. t. -- from top	p. -- page	

CORRECTIONS.

PAGE.	LINE.	READ.	PAGE.	LINE.	READ.
7.	1, fr. b.	זָרְבָּל	69,	2, fr. b.	דְּרִינִשׁ
12,	1, fr. b.	וּמִהֲתִיבוֹנוֹת	73,	16, fr. b.	תַּחֲשָׁךְ
14,	7, fr. t.	1, 14	85,	12, fr. t.	אָאָר.
15,	13, fr. b.	מֶרְכָּא	96,	3, fr. t.	תַּחֲנָהוּ
17,	2, 5, fr. t.	affirmatives	97,	9 fr. t.	תַּקְרָאָה
27,	13, fr. b.	מִיְהוּדָה	116,	4, fr. b.	תַּבְּנִיּוֹת, יְיֹוֹת
31,	3, fr. b.	בְּמִקְנָה	119,	6, fr. b.	מַחֲנָה
51,	3, fr. b.	אָהָה	120,	10, fr. t.	בְּמִשׁוֹכָת
53,	1, fr. b.	יִפְרֶשׁ	127,	4, fr. t.	מִשְׁאוֹת
56,	7, fr. b.	לָאֵט	141,	14, fr. t.	מִהֶפְכָּה
59,	14, fr. b.	תַּפֵּשׁ	147,	17, fr. t.	for step-father,
„	13, fr. b.	פֶּרֶשׁ			read: father-in-law
61,	4, fr. b.	for larger type, read: asterisks	18,		mother-in-law
			167,	9, fr. b.	§ 96, 4
65,	6, fr. b.	תּוֹחֶלֶת	169,	2, fr. t.	שִׁבְעַ
66,	2, fr. t.	עֲנִי	180,	10, fr. t.	מִשְׁאָת

